

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

Editorial and Executive Office: 214 West Wesley Street, Wheaton, Illinois

An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Praying Through

By Evangelist John R. Rice, Editor

(FROM PRAYER—ASKING AND RECEIVING, A BOOK WHICH HAS BEEN FOR 12 YEARS AMERICA'S BEST-SELLER ON PRAYER, 21 CHAPTERS.)

CHAPTER XIV

- I. No Lost Sinner Need Ever to "Pray Through" to Be Saved. Trust in Christ Brings Instant Salvation
- II. Christians, However, Should "Pray Through" About Many Things

The Preacher, wise King Solomon at Jerusalem, wrote in Ecclesiastes 3:1, 2: "To everything there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted."

And that saying is true. A thing which is proper at one time may not be proper at another time.

When we speak of "praying through," different people according to their background and experience think of two entirely different things. One group of people think of a sinner mourning and begging God for salvation until after long hours of prayer perhaps, he "gets through to God" as people say. Other people, when we speak of "praying through," think of one who is already a Christian taking his burdens to God and waiting on God until he gets the answer to his prayers. The term "praying

through" means entirely different things to different people. We will discuss both meanings here in the light of the Word of God.

I. Sinners Never Need to Pray Through to Be Saved. Trusting Christ Gets Instant Salvation Without Begging

The "praying through" doctrine is certainly out of place when applied to the plan of salvation. Some people teach that a sinner, in order to be saved, needs to wait on God

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Editor Flies to Visit Billy Graham's Scotland Campaign

By the Editor

Before you receive this copy of THE SWORD OF THE LORD, the editor will have spent eight great days, God willing, in the Billy Graham campaign in Glasgow, Scotland. This is written Tuesday, April 12. On Friday, April 15, I am scheduled to fly to New York on the United Airlines, there to change to the Scandinavian Airlines, to fly to Scotland. I should arrive at Glasgow on Saturday morning at 9:45, British time.

A few days ago a Christian businessman with a fervent soul called me on the telephone. He had felt led of God to offer me a trip to Scotland. He felt that it would do good for me to see the campaign and properly report it in THE SWORD OF THE LORD and help stir revival fires. He felt that my long concern and many labors in the field of evangelism in an ef-

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THE NEED OF A GENERAL REVIVAL

by Dr. R. A. Torrey
Famous Evangelist, Author, Educator

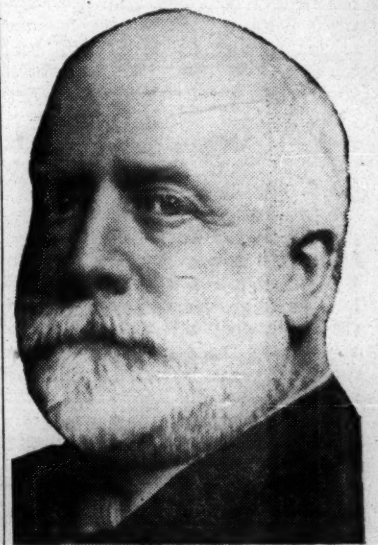
(In 1900, just after D. L. Moody's death, Dr. Torrey published this great message. Many took it to heart. Dr. Torrey soon went around the world in great revivals, with hundreds of thousands saved. It is still pertinent. May God give a burden to readers for a revival now, general, widespread, to transform American life. Pray! Editor.)

If we are to pray aright in such a time as this, much of our prayer should be for a general revival. If there was ever a time in which there was need to cry unto God in the words of the Psalmist, "Wilt thou not revive us again: that thy people may rejoice in thee?" (Ps. 85:6) it is this day in which we live. It is surely time for the Lord to work, for men have made void His law (Ps. 119:126). The voice of the Lord given in the written Word is set at naught both by the world and the church. Such a time is not a time for discouragement—the man who believes in God and believes in the Bible can never be discouraged; but it is a time for Jehovah Himself to step in and work. The intelligent Christian, the wide-awake watchman on the walls of Zion, may well cry with the Psalmist of old, "It is time for Jehovah to work, for they have made void thy law." (Ps. 119:126, A.R.V.)

The great need of the day is a general revival.

Let us consider first of all what a general revival is.

A revival is a time of quickening or impartation of life. As God alone can give life, a revival is a time when God visits His people and by the power of His Spirit imparts new life to them, and through them imparts life to sinners dead in trespasses and sins. We have religious excitements gotten up by the cunning methods



Dr. R. A. Torrey

and hypnotic influence of the mere professional evangelist; but these are not revivals and are not needed. They are the Devil's imitations of a revival. New life from God—that is a revival. A general revival is a time when this new life from God is not confined to scattered localities, but is general throughout Christendom and the earth.

The reason why a general revival is needed is that the world is in a state of moral decay and spiritual darkness. (Continued on page 9)

Prize Winner in Third Annual \$1,000 Sword Evangelistic Sermon Contest

Set Thine HOUSE in Order

by Evangelist Monroe Parker, D. D.

1211 Sherman Street, Decatur, Alabama



"In those days was Hezekiah sick unto death. And Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the Lord, Set thine house in order: for thou shalt die, and not live."—Isa. 38:1.



Dr. Monroe Parker

Nothing could be plainer than the message which the prophet gave to the king on this occasion, "Thou shalt die, and not live." Not only was the message clear, but it also came with the authority of Heaven behind it, "Thus saith the Lord." Isaiah was a true prophet. Hezekiah had prayed in the temple for God to deliver Jerusalem from the vicious Assyrians; and even as the Assyrians encompassed the city in overwhelming legions, Isaiah sent a message to Hezekiah prefaced with, "Thus saith the Lord God of Israel," giving assurance that God would defend the city. And as Sennacherib "came down like a wolf on the fold" the mighty angel of God unsheathed his sword and slew 185,000 of his soldiers and the prophet's words were literally fulfilled.

God Had Spoken

Hezekiah knew that God had spoken, "Thus saith the Lord, Set

thine house in order: for thou shalt die, and not live." Suppose I should come to you tonight as the oracle of God and say, "Set thine house in order: for thou shalt die, and not live." What would you have to do to get your house in order? Suppose God should give you two weeks to prepare for death. He may not give some who receive this message that much time. You may not have a single week to get ready for eternity. It may be that some Christian has already crossed the line and sinned that "sin unto death" and it may be too late for him to be saved from physical death. It may be that some sinner has gone so far that if he does not repent now he will never be saved. "He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy" (Prov. 29:1). You may have less than a week or less than a day to get your house in order.

Be Prepared

Suppose God should send a mes-

(Continued on page 8)

Sword Letter Month Begins

Free Large 48-Page Pamphlet "Amusements for Christians," During the Month of May
Other Special Bargains and Offers

Every year we like to have a Letter Month in which many, many thousands of our friends write to tell us what is right and what is wrong with THE SWORD OF THE LORD. In order to encourage this flood of mail during a special month, we make special offers and gifts for our readers who write us.

Here we summarize the incentives we offer to get your letter during Letter Month.

FREE!

1. Forty-Eight Page Pamphlet on "Amusements for Christians" by Editor John R. Rice. Just Ask for It

We are printing 10,000 copies of the brand new, and we think important, book, 48 pages plus paper cover, on Amusements for Christians. In it the editor has answered the questions of young people about what is right and what is wrong concerning movies, dancing, skating, television, games, ball games, mixed bathing, opera and plays, and bowling. Here is the Bible answer to a thousand questions which Christians, particularly young Christians, ask every day. They are written in answer to actual questions by Christian people. This big 48-page book is yours free. Just say, "Please send me a free copy of your book, Amusements for Christians." Only one request is honored per letter. No post cards please. Give address carefully. Pay postage on your

own letter. Do not use our postage-free envelope for letters unless you enclose an order, or gift, or subscription. Address your letter to THE SWORD OF THE LORD, Wheaton, Illinois. But hurry. The first 10,000 get these books!

2. A Brand New Phonograph Record, Rice Sisters Sextet, and a Chorus Medley With Dr. Rice and Daughters Singing, for Your Phonograph, Free for a \$5 Gift or Subscription Order

We had real fun making this ten-inch regular 78 r.p.m. phonograph record. On one side the six sisters, daughters of the editor, are singing, "Jesus, Oh What a Name." It is rich in harmony and melody, rich in words and meaning. Son-in-law Don Sandberg at the piano. On side B are three choruses. Dr. (Continued on page 8)

Youth's Corner

The Editor Answers
Young People's
Questions

Daughter in love with a divorced man. Should they marry?

I have very earnestly studied the matter and waited on God, and I give the following as my prayerful counsel:

1. The young man, in my understanding of the Scriptures, had a clear right to a divorce. His wife broke the marriage before he got the divorce. Therefore he has a right to remarriage, and he and your daughter would be honestly married in God's sight. Your daughter would have no need to reprove herself for having been a party to breaking the former marriage. It is already broken.

2. However, it is fair to say that a divorcee is not as good a marriage risk as one who has never been divorced. His first marriage was a failure. His second might be a failure. But you know more than I do about the stability of his character.

3. A very serious problem is that some Christian people would blame them. He could explain that his former wife broke the former marriage and was guilty of adultery, but to some he would never get to explain the matter, and some might not believe him. In any case, good Christian people have some question about anybody who has been divorced and remarried. And that might hinder his usefulness, and it would likely cause them both some embarrassment and make them victims of gossip sometimes. They ought not marry unless they face this matter honestly, realize the seriousness of it, and yet feel clearly led of God to proceed with their plans.

Is nineteen too young for a boy to marry?

I was glad to have your letter and will answer you very honestly and kindly.

I do think that you are too young to get married for the following reasons:

1. Everybody recognizes that a boy is not grown when he is 19. He is not allowed to vote until he is 21. Your mind is not mature.

2. One only 19 likely ought to take further education. If you marry, that would make it very difficult to get an education.

3. A man only 19 very probably could get only manual labor, would not have much income and would be a poor risk to support a wife. I would not want one of my daughters to marry a boy your age.

4. You say that you and your

"Suiting All Tastes"

By Dr. Bob Shuler
Editor "The Methodist Challenge,"
Thirty-Three Years Pastor,
Trinity Methodist Church, Los Angeles

On page 8 of last month's number of *The Methodist Challenge*, we gave a story of Tennessee Wesleyan's opening festivities in their New Student's Building. The school is suitably named after John Wesley and is a Methodist educational center. Quoting from a local paper, we gave the public these rather interesting lines: "Jitterbugging, waltzing, and square dancing with relaxation and good fellowship combined to suit all tastes."

Twenty years ago that school would possibly have sued any paper carrying such a statement,

sweetheart really love one another, and I do not doubt it. But if this love is of God, it would last for two or three or four years while you set out to finish your education and find what kind of a trade or business God wants you to be in. If you should be called to some kind of Christian service, as a pastor or an evangelist, for example, you would certainly need further training, and a wife would be a genuine handicap to one as young as you are and yet with the need to go to school. And if it turned out that this is a passing infatuation of youth, then how much better if you should not marry now! If the girl is worth loving, she is worth waiting for. If she would not wait and be true to you, then how fortunate you would be that you had not married her!

Youth is impatient, but to marry in haste is always dangerous. Marriage lasts a lifetime. I suggest that since you really want to be somebody for God you try to get in Bob Jones University next fall and go on and complete your education. If your girl friend has real character and loves you, she will be true to you, love you and wait for you. In the meantime, she perhaps ought to finish her education too. If you have not finished high school, that is all the more reason why you are not ready to marry.

The question is asked, "Is there anything more beautiful in life than a boy and girl clasping clean hands and pure hearts in the path of marriage?" And the answer is given: "Yes—there is a more beautiful thing; it is the spectacle of an old man and old woman finishing their journey together on that path. Their hands are gnarled but still clasped; their faces are seamed but still radiant; their hearts are tired and bowed down but still strong. They have proved the happiness of marriage and have vindicated it from the jeers of cynics."—Selected.

claiming that it had been tremendously damaged by such publicity. But not now. The dance was the same then. Young people were of the same meat and bone then. They fought the same temptations. But there's nothing libelous or defaming in that news item now. What has changed?

The passions of youth have not changed. We read recently of a Methodist preacher who undertook to cure juvenile delinquency by organizing a "gang" in his own church. According to the paper, one boy, a member of the "gang," was murdered at one of the "gang dances." The Police of every city in America watch the dance as no other institution. I asked a Los Angeles policeman, why? "It's what happens as they go home," replied the polite cop. I insisted on a more illuminating reply. "Young people are usually inflamed at a dance and there is most often a bottle or two in somebody's pocket. They go together."

And then the policeman said something that the boys on the street call a mouthful. He said: "In our training, we are given to understand that there is potential criminal activity every time you get young people together in a dance."

If the dance has changed or if the nature of young people has changed, it is evident that the police have not found it out.

What has changed? The answer stares at us with hard defiance. We dare not deny it. Why is the kind of dancing where all tastes are suited made a chief feature of a social occasion in a Methodist College where 20 years ago, such a practice was impossible? The answer is that the Methodist Church has changed. In the Southern Methodist Church, twenty years ago, there was a disciplinary ban on the dance. The Northern Branch of the church had possibly lifted that ban some five years earlier. We never even heard of a Methodist Church that permitted dancing on its premises, until this liberal theology did away with sin and Hell in the preacher's message and it became impolite to refer to evil of any character in the pulpit.

The Methodist Church has changed! She has reversed herself. She once held revivals, with her youth upon their knees at altars of penitence and dedication. Today she holds dances, "suited all tastes." Once the Methodist Church held prayer meetings every Wednesday night. For years now, I have driven by a Methodist Church, as I returned from the prayer meeting at my own. It was lighted all right but no gathering for prayer had necessitated the turning on of light. The youth of the church were having a dance. I saw enough of that dance to know that it "suited all tastes."

When the Methodist Church first opened up its social halls for the dance, we were assured that only the square dance was to be permitted. Gradually the people were conditioned for other forms of dancing, just as the cigarette people and the social drinking crowd were conditioned. Today, any and all kinds of dancing that I know anything about are permitted in Methodist churches over the nation. Cigarette smoking is also permitted in thousands of Methodist churches and in other thousands of social occasions. Social drinking, the serving of cocktails and wine—all are permitted and engaged in by tens of thousands on social occasions of Methodist people.

A few years ago I published a story in these pages of a Methodist Brotherhood meeting addressed by Bishop Arthur Moore. I told my readers that the room where Bishop Moore spoke was fogged with cigarette and cigar smoke. The Bishop felt that my reference reflected on him and I later published an explanation, in which I

Who Kissed Me?

by Eva Booth



One morning I stood outside the large iron gates of a local police court and temporary prison. There were people waiting there, some out of curiosity and some because they had a relative inside. I waited expectantly for the opening of the gate. I heard the shuffling of heavy feet. They came close; then I heard sounds of loud voices, and one especially, that got louder and more shrill. It was the voice of a woman.

The gates opened wider, and then I witnessed a sight which, if eternity can wash it away from my mind, time never can. It was a woman. Two policemen walked in front, two behind. One stalwart man held firmly the arm on the right, and another the arm on the left. Her hair was uncombed and matted and disheveled. Her right temple was blackened with bruises; clots of dry blood stood upon her left temple. Her clothes were torn and bloodstained.

She tried to wrench her arms from the grasp of the police. The very atmosphere of the morning was laden with her curses and her oaths. She tossed her head wildly as the six policemen drag-

ged her down the passageway and through the gates. What could I do? One more moment and the golden opportunity would be gone. Could I offer prayer? No, there was not time. Could I sing? It would have been absurd. Could I give her money? She could not take it. Could I quote a verse of Scripture? She would not heed it. Whether it was an angel's suggestion or not, I never stopped to think, but the impulse of a burning desire, which filled my heart as she passed, made me step quickly forward and kiss her upon her cheek.

Whether the police were taken off their guard by my extraordinary action and had relaxed their grasp, I do not know, but with one wrench she freed her arms, and clasping her hands, as the wind spread her matted and disheveled hair, she looked toward the grey skies and said, "My God!" She looked wildly around for a moment, and then said, "My God, who kissed me? My God, who kissed me? Nobody has ever kissed me since my mother died."

Lifting her tattered apron, she buried her face in her hands, and like a little lamb she was led to the vehicle which took her to prison. Later I went to the prison in the hope of seeing her, and at the door stood the warder. When I approached the warder, she said, "We think her mind has gone. She does nothing but pace up and down her cell, asking me every time I go in if I know who kissed her."

"Would you let me go in and speak to her?" I said. "I am her best and only friend. Would you let me go right inside her cell?" "Yes, yes." She opened the door, and I slipped in. Her face was clean, her eyes were large and beautiful, and she said, "Do you know who kissed me?" And then she told me her story. "When I was a little girl, seven years old, my widowed mother died; she died very poor, although she was of gentle birth. She died in a back basement in the dark. When she was dying she called me to her, and took my little face in both her hands, and kissed it, and she said, 'My poor little girl; my defenseless little girl.' And then, 'O God, have pity on my little girl, and when I am gone protect and take care of her.' From that day to this nobody has ever put a kiss upon my face."

Then again she said, "Who kissed me?" I said, "It was I who kissed you." Then I told her of Him whose love was so much more tender than mine could ever be, and how He went to the cross, and bore our sins upon Himself, and was wounded for our transgressions, that He might put the kiss of pardon upon our brow.

In Him she found light, and joy, and comfort, and healing, and love, and salvation, and before she came out of the prison the warders testified not only to the change in her life, but to its beauty. She was made through God, the means of salvation to numbers of others who were down as low as she herself had been, and who were bound with as heavy fetters as those with which she herself had been bound.

Shades of John Wesley! —From *The Methodist Challenge*.

—The Flame



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Dr. Rice and Joanna Rice singing, "The Price of Revival"

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Thank God for Friends

By Evangelist Walt Handford,
Vice-President, Sword of the Lord Foundation

As an evangelist I have to travel across the country a great deal, going from state to state and community to community. Nearly every place I go I meet good friends of the work here at the Sword of the Lord. Only last week I returned from a meeting in Clarksburg, West Virginia. There in a revival in the Berean Baptist Church nearly every day I met some good friend who had been reading THE SWORD OF THE LORD and knew of our ministry. While I was there I met Rev. Philip W. Horn, pastor of the Evangel Baptist Church in nearby Bridgeport, West Virginia. He very graciously and generously invited me to speak on his radio broadcast every day but Saturday for almost two weeks. Since he had never met me before, at first I wondered why he would risk me on his important radio ministry.

Then one day I found the answer. A number of years ago Brother Horn, early in his ministry, was faced with the problem that comes to most preachers. The problem came, "Can I remain true to Jesus Christ and still keep fellowship with modernistic men in my denomination?" With great emotion Brother Horn one day told me how a friend had subscribed to THE SWORD OF THE LORD for him at about the time when he was facing these questions in his own mind. He told how completely THE SWORD had settled forever for him the problem of being willing to lose friends for Jesus Christ, no matter what the cost. He was willing to trust me with his radio broadcast because he knew of my association with THE SWORD OF THE LORD and knew that we felt alike about the major issues.

How good it is to meet godly, warm-hearted preachers such as Brother Horn who are willing to stand and be counted as friends of THE SWORD OF THE LORD and of the Lord Jesus. We have a great host of friends like him all over the country who pray for us and boost the work here.

One of those enthusiastic demonstrations of real friendship for the work here came to me last year when we were raising money to buy a new piece of property for the new Sword of the Lord office building here in Wheaton. Both when we needed \$17,000 by January 1, 1954 and when we needed \$44,000 by August 1, 1954, God raised up a great host of really

good friends who pitched in to help us meet these obligations. We received literally hundreds of dollar bills from folk who didn't have much themselves but felt that this work of the Gospel was important. Others gave more, but always there was the burdened heart and warm friendship that prompted the gifts for the building fund. One Sunday as I preached in an eastern state, a woman came to tell me she had received my letters and had helped with the building fund project last year. How good it is to have friends like these who stand by us and pray with us.

What About Our New Office Building?

Only last Saturday a good friend of mine asked me how our fund for building the new building was coming. I had to reply that although we had paid for the piece of property here in Wheaton on which to place the building, very little had been done to pay for the building itself. We now have on hand \$2,830 in the building fund. We have estimated that over \$300,000 will be required to put up a new office building such as would honor the Lord and meet the needs of this growing work. We are now working in two buildings, separated by about one city block. There are many times when the inconvenience of working apart wastes time and energy which could otherwise be spent in promoting the Lord's work. Many hours a day could undoubtedly be saved if we were in our new building located under one roof. Therefore, we feel that we must go ahead and ask our friends again to help us raise the money for this office building. I believe if we could raise \$100,000 a year for the next three years, we would be in our new building and have it completely paid for.

I wish you could be here and see how sacrificially the workers give of their time and talents to this work with very modest pay. I wish you could read the letters that come in to us nearly every day from people who are saved through the work and from lives that are changed and blessed through some part of our ministry. Surely you would feel that THE SWORD OF THE LORD was one of the most profitable places to put some of the Lord's money.

Somehow I feel that if God's

AMUSEMENTS

for
Christians



RIGHT or WRONG?

Games? Mixed Bathing?
Dancing? Television?
Skating? Bowling?
Ball Games? Movies?
Opera and Plays?

Evangelist John R. Rice

Free

The above 48-page book, nice paper cover, may be had absolutely free as our Letter Month gift to you if you write and ask for it. Only one book per letter. No postcards. Pay postage on your own letter. Sword of the Lord, Wheaton, Illinois.

people would get behind us we could raise \$15,000 or \$20,000 this month to help get started on our new office building plans. Soon we must contact a good architect to help us with the plans for the building. Much time and money will need to be used even to get the plans drawn and the building laid out. Then, before we actually start construction, I believe we should have probably \$150,000 on hand. I pray that God will lay it on your heart to help us in this month of special emphasis on the building fund.

Why Help Now?

May is Letter Month here at the Sword. We have prepared a lovely 48-page pamphlet by Dr. Rice, titled *Amusements for Christians*. In it you will find the Bible answer to many questions which Christians ask about the movies, the dance, skating, television, games, mixed bathing, opera, and bowling. These answers have grown out of Dr. Rice's years of experience in raising his own six daughters and answering from the Bible the questions of thousands of subscribers to THE SWORD OF THE LORD. This 48-page pamphlet will be given FREE to all who ask for it during Letter Month.

Then for all who feel led by God to give \$5 or more to the

It Was Not a Restful Saturday!

By Mrs. Grace Rice MacMullen

What an afternoon it was! Have you ever tried to get eight or nine busy, busy people together at one time? Then you know that it took a great deal of advance planning to get together the Rice family to make a recording for Letter Month. First we had to plan a time to practice. Then we had to decide on a time to record when everybody could be there. We had to schedule the studio at the same time so that Mr. Super could be there and have his technicians there, with all the microphones in place and everything ready to go. We had to have "Sandy" (Don Sandberg, Jessie's husband) there to play the piano, arrange to have the music there, had to be sure everybody knew the words and knew just when to come in. Libby

Building Fund this month, we will send a fine 10-inch 78 r. p. m. record of Dr. Rice and his six daughters. On one side all six girls, accompanied by Don Sandberg, at the piano, sing "Jesus, Oh What a Name!" On the reverse side Dr. Rice and Jessie sing "The Windows of Heaven," Mrs. Charles Himes (Mary Lloys) and Mrs. Walter Handford (Elizabeth) sing the editor's chorus, "Souls Are Dying," and Dr. Rice and Joanna sing "The Price of Revival."

Imagine having Dr. Rice and his girls come to sing for you in your home! And you can do just that by getting one of these new recordings. The recordings were put on tape by Mr. Walter Super in his modern recording studio in Villa Park, Illinois. Then a high quality master was cut and the pressings made in a large Chicago record plant. They are made of pure, unbreakable vinyl like that ordinarily found only in expensive records selling for \$2.50 or more. It will remain a delight and blessing in your home for years to come.

This record is not for sale. You cannot buy it. But you may have one FREE with a gift of \$5 or more to the Building Fund during Letter Month. Here is an opportunity for you to do something good for the Lord's work and at the same time be blessed with the spiritual help this recording will bring to your home.

Send your gift today (see coupon on page 7), and be sure to ask for this record and the FREE pamphlet, *Amusements for Christians*. Address Sword of the Lord Foundation, Box 420, Wheaton, Illinois.

had to get somebody to stay with little John Walter, and Mary Lloys had to take her four children over to grandmother's house.

We made the record at Villa Park, which is a twenty or twenty-five minute drive from Wheaton. Our car got lost and took a little longer to get there, so there was some fingernail chewing done ahead of time. Mary Lloys had a bad throat, so we couldn't even make her practice very hard. Joanna soon got a headache (couldn't have been having five people sing lustily in her ear!)

All in all, it was a busy, hectic Saturday afternoon. Everybody had suggestions, and everybody made them. We did sing it through one time, and somebody missed a note. We did it again, and another person said "voice is singing," instead of "voice is ringing." Again and again we tried, until finally we thought we were ready to record. But there was more to be done! The microphone had to be moved closer; one person had to stand closer, another farther away. The piano was too loud or too soft; that had to be adjusted. We must have sung, "Jesus, Oh What a Name" 25 times before it was good enough.

Now—it's ready for you, a 10-inch vinyl record. On one side, all six of us Rice (and formerly Rice) girls sing "Jesus, Oh What a Name." It lasts just about three minutes; but it took us a couple of hours to record!

The other side is sort of a "Request Medley"; it has the choruses that are most often asked for in Sword conferences and Dr. Rice's revivals. Jessie and Dr. Rice sing, "The Windows of Heaven Are Open"—which has been tremendously popular. Mary Lloys and Elizabeth sing "Souls Are Dying"—a chorus which has blessed and inspired so many to soul winning. Dr. Rice and Joanna sing "The Price of Revival." It will be especially interesting to Sword readers to know that Editor John R. Rice wrote the last two choruses, both words and music.

Be sure to get a copy of this record; it costs nothing. During Letter Month it will be given with a \$5.00 or more gift to the Building Fund or with a \$5.00 or more order of subscriptions to THE SWORD OF THE LORD at regular prices. We'd love to send it to you and we surely do hope you like it. That would make all the work and worry of that Saturday afternoon worthwhile!

Billy Graham Welcomes Editor to Scotland

Below is a letter to Editor John R. Rice from Dr. Billy Graham in Scotland:

BILLY GRAHAM
April 9, 1955

Dr. John R. Rice
Sword of the Lord
Wheaton, Illinois
U.S.A.

Dear Dr. Rice:

We received a cablegram from _____ today that you will be arriving next Saturday. I wanted to let you know ahead of time how welcome you are! We are most delighted that you are going to visit us and hope you can stay throughout the last two weeks of the campaign. Knowing you as I do, I know you will not mind helping us with some of the speaking. Jerry has already tentatively booked you in a large Baptist church next Sunday morning and a Church of Scotland church in the evening. If you are agreeable, other speaking engagements will be arranged during the time of your visit. Dr. Paul Rees, Howard Butt and all the others join me in wishing you a pleasant voyage.

The Lord is gloriously undertaking. By the time you get here we will be having more than a million in our services each evening through the relay systems in over 2,000 auditoriums in Great Britain. This is unbelievable! And it is marvelous in our eyes. We give God all the glory.

The greatest impact of the campaign thus far has been upon the clergy. As you know, the Church of Scotland for many years was leading the theological world in liberalism. They have returned from their ultra-liberal position to a more orthodox position in the last five years, but still had a long way to go. God is using this campaign to transform many of the clergy. Almost every night we have a minister come forward to accept Christ or re-dedicate his life. Minister after minister has stood up and publicly said that he has a new appreciation for the authority of the Scriptures and the centrality of the cross. I sincerely believe it is the dawning of a new day in Scotland where church attendance has been at an all-time low and the churches have been, by and large, dead as doornails.

The spiritual climate here is now ripe for a great revival. Your fellowship during these days will mean more than you know to me personally.

Page 2

With all Christian love and expectancy, I am

Cordially yours,

BG:L

P.S. My wife and little daughter arrive on the same morning that you do, on a different plane. Therefore I shall most likely be at the airport to greet you personally upon your arrival. We will have it all arranged with the customs officials so you can get through rapidly, as British Customs can be rather slow. We also will have ample transportation and all arrangements made.

WITH THE Evangelists

REPORTS FROM AMERICA'S OUTSTANDING SOUL WINNERS

By the Editor

Rosell to South America

Evangelist Merv Rosell and staff, whose organization is known as the American Crusade, is holding city-wide crusades and jungle missionary conferences in South America during March, April and May. The Crusade is conducting major campaigns in Rio de Janeiro, Brazil; Buenos Aires, Argentina; Quito, Ecuador; Balboa, Panama and Manaus, Brazil (1,000 miles up the Amazon river). Missionary and radio conferences will be held in several additional cities. While in Quito, Ecuador, the Rosell team will initiate the "All Nations Crusade," a series of 300 specially prepared broadcasts, which, through the facilities of station HCJB, will be beamed to the entire radio world in ten languages.

EVANGELIST RALPH M. DAVIDSON of Coffeyville, Kansas, held a fine revival at Jennings Baptist Church, Jennings, Missouri. The visible results showed 8 professions of faith in Christ, 7 joined the church. Rev. Sheral Gregory writes, "By far the greatest results of the meeting, aside from those who found Christ as Saviour, were the number who rededicated their lives to the Lord, which were 43." During the re-

val the Sunday School reached an all-time high of 168. "Brother Davidson's consecration and whole-hearted cooperation with the local pastor cannot be excelled," he adds.

The Oaklawn Baptist Church of Texarkana, Texas, reports her Simultaneous Revival with **J. OSCAR WELLS** of Bethany, Oklahoma. Rev. R. J. Simpson is the pastor. Dates were from March 16-27. There were 45 additions by conversion and letter, and many more rededications. Over one thousand visits were made during the revival. The Sunday School attendance was for the first Sunday of the meeting 318; for the closing Sunday, 431. One man gave up his liquor store job; one family was won out of the Jehovah's Witness cult, and the family saved. Many other fine words on the meeting were given in the report.

EVANGELIST BOB OUGHTON of 216 S. 29th Street, Belleville, Illinois, is rejoicing over blessings on his recent revivals. In Tulsa, Oklahoma, God gave 94 first-time decisions in 8 days. There were 45 first-time decisions in 2 days in Des Moines, Iowa. In a re-

vival in Fredonia, Kansas, God blessed with 24 forward for salvation. In Pleasanton, Kansas, 19 were saved. In Topeka, Kansas, in a week's meeting, our brother says 6 first-time decisions were recorded, with many rededications. His plans take him to India for a campaign in the fall and then to Jamaica and Cuba. He asks prayers of SWORD OF THE LORD readers.

The evangelist was at one time weightlifting champion and record-holder. He held five records and lifted for the United States championship and with the strongest men in the country. Oughton, who for the last six years has been doing juvenile delinquency work, was at one time a juvenile delinquent, reporting to police headquarters on probation. Oughton says, "When Jesus came into my heart the Lord took the glue off my fingers." He for the last ten years has turned his back on wrestling and the weightlifting game to preach the Gospel of salvation. God is blessing his ministry everywhere he goes, for which we are grateful.

EVANGELIST WILLARD FULLER, P. O. Box 8133, Jackson 4, Mississippi, was with the Lyman Baptist Church, Lyman, Mississippi, March 6-20. Pastor N. J. Lee writes a fine word about the campaign. He also reports 5 who came forward for salvation, 6 for membership. Over the two weeks 68 church members came laying all on the altar for the Lord. Sunday School and Training Union have greatly increased since the revival. The pastor says, "Brother Fuller is a hard worker, a great soul winner. He is true to the Bible, loyal to the church... and a mighty preacher... Any pastor and church will be fortunate to secure him for a revival. It is with joy that I commend him to your confidence as a real Christian, a great preacher, and a Spirit-filled evangelist."

Rev. Kenton F. Beshore of First Baptist Church, Oceanside, California, writes: "We are now in a meeting with **REV. MICHAEL GUIDO** of Metter, Georgia. The first two days of it have seen over 100 professions of conversion. In addition to that, there have been over a score of rededications. This is undoubtedly the greatest meeting the First Baptist Church has seen in its nearly seventy years of history."

"Rev Guido is one of the finest preachers I have ever heard. It is

with great passion and wisdom that he gives a definite invitation, never confusing it, but always making it clear cut..."

Mrs. Guido, with wisdom and humility, presents ten or fifteen (Continued on page 7)

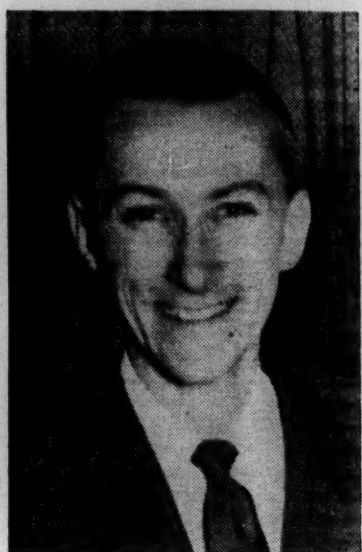
Walt Handford Becomes Full-Time Evangelist

By the Editor

Evangelist Walter E. Handford is Vice-president of the Sword of the Lord Foundation and has borne a very heavy responsibility as general manager in Wheaton. Walt is a graduate of Wheaton College, and has had intensive training in the great principles of evangelism under the editor. He has organized and developed a strong church at Pleasant Hill near Wheaton, where he has been pastor for about three years. The work has prospered, last Sunday there were 220 in Sunday School. He has had a number of revival campaigns and has done strong constructive work with a good many saved and a real revival in the churches. He has just returned from West Virginia. Next Monday he goes to Rev. Alford Thornton and the Calvary Baptist Church, Jefferson City, Missouri.

He is resigning his pastorate of the Pleasant Hill Community Church. Here at the Sword of the Lord we are relieving him of his duties as general manager, though he will remain as vice-president of the Sword of the Lord Foundation with editorial responsibilities. But he feels that his greatest calling is that of an evangelist, and that his future usefulness to the Lord with the Sword of the Lord depends upon experience and blessing in the evangelistic field. Hence, he is now offering himself beginning May 22 to the full-time evangelistic ministry.

His going on to the field as a full-time evangelist will be a very serious loss to me. He has been my right hand man for several years. But we are glad for him to be in the present will of God. We thank God for his deep passion for souls, his devotion, his sacrificial spirit, his faith, his zeal for soul winning. Pastors will find him one of the most sensible, trustworthy, and spiritual evangelists on the field. Pastors and others who desire his help in



Evangelist Walt Handford

revival campaigns may address him, Rev. Walter E. Handford, % Sword of the Lord, Wheaton, Illinois. Friends everywhere will pray for his evangelistic ministry, we trust.

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PIKEVILLE, KENTUCKY

Dr. Bob Jones SAYS:



"The Lord is good and souls are being saved! Just this last week an eighty-six year old lady came to know the Lord as her Saviour. It was at Bob Jones University where I, like many others, learned about the Christian life and received the burden for souls; and I do want to thank you for such a school."

That is what one of our wonderful Bob Jones University girls who is now a missionary in Alaska wrote. She sent a \$15 check for the Student Loan Endowment and Missionary Fund and expansion program. We are getting more wonderful letters from our "boys and girls" than we have ever had in our lives. This is being dictated as we are just closing our Bible Conference. It is my honest opinion we have reached higher spiritual heights during this Conference than any other Conference we have ever had. God is hearing your prayers for Bob Jones University. Please keep praying for us; and don't forget, if you haven't sent a financial contribution for the fund which we are raising to be divided among the missionary plan of spreading the Gospel, the Student Loan Endowment Fund to help students who are not able to pay in full, and our expansion program which we must carry out, please make an investment of some of the Lord's

money right away. If you have sent some money, please, as the Lord leads you, send more. We are trusting God and telling you about the needs. Oh, yes, here is another thing: Be sure to help us line up the right kind of students. Remember, our problem is not a problem of getting students, but we want to be sure that the students we get are the type of students that can be trained for real effective Christian leadership. We are expecting to hear from you. Thank you and God bless you.

Bob Jones, Founder
Bob Jones University
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Presbyterian "Crossroads"

Denies the Bible Is Infallible

BY J. OLIVER BUSWELL, JR., PH.D.

We quote the following article by Dr. Buswell from the *Christian Beacon* of February 17

An official publication of the Board of Christian Education of the Presbyterian Church in the U.S.A. teaches, "The Bible is not the Word of God until God speaks through that written word to the reader." It denies that the biblical writings are "infallible."

In true Barthian form Prof. John H. Marks of Princeton University, writing the Sunday School lessons in *Crossroads*, official publication of the Presbyterian Church, U.S.A., Board of Christian Education, declares of the Bible:

"The book is not the revelation . . . God . . . has not stated a general truth that can be believed or ignored or simply accepted intellectually as one accepts a geometric theorem. . . . authority does not stem from the writing itself, as if that very writing were infallible. . . . The Bible is not the Word of God until God speaks through that written word to the reader."

The doctrine that the Bible itself is not the Word of God, but that it merely contains the Word of God, and contains it only if and when we are in a mood to receive it, is the view of the new modernism. Professor Marks says, "The Church as a whole will decide [italics Marks'] if we have heard correctly or if we have heard at all, for the Church is led by the Spirit of God."

Thus the Ecumenical Church is made the infallible authority in place of the infallible Bible! (Italics added except as noted.)

(Photographically reproduced from *Crossroads*, April-June, 1955, official Sunday School publication of the Presbyterian Church in the U.S.A., part of lesson for June 12 on "The Word of God to Government")

fact is that God seeks man. No matter how much man seeks God, he can never find him until God reveals himself to man. God reveals himself in his Word, and not in nature or any other place we may suppose him to be. The Word is declared not by running brooks or "rustling grass," but by the Church, to which it has been committed. The place to seek him is where he seeks us: in the place "where two or three are gathered in my name."

This does not mean that the Church must keep the Word to itself. Israel thought it had the private revelation of God for itself alone and did not face the responsibility of its election. Christians are made not for ease and enjoyment in God's presence, but for the proclamation of his grace to the rest of the world. The revelation of God always occurs within the context of his Church. The revelation of God is always missionary in intent. The Church always has the duty of bringing that Word to the attention of the world, just as Hilkiah brought it to the attention of the king. (Vs. 14-21.)

Contained in a Book

One of the remarkable things about God's revelation to man is that a record of it has been written for us to read. The revelation has been placed within a book, and this book can be the means of our hearing God's Word. The book is not the revelation. The Word of God is the revelation. But the words of the book are written to lead us to the Word Incarnate—Jesus Christ.

The fact that God's revelation is recorded in a book means several things. It means, first of all, that it is open to all who can either read or understand what is read. His Word is not hidden, but revealed.

It means, in the second place, that his revelation is special in its form and content. He has spoken to our understanding in terms we can understand, through words that are the vehicle of our communication with one another. His revelation is special in the sense that it concerns his special relation to man and comes to us in a special way through his Word.

But this means, in the third place, that God's Word is a personal word, directed to you and to me personally. He has not stated a general truth that can be believed or ignored or simply accepted intellectually as one accepts a geometric theorem. God has given man knowledge of his own person, in

the person of Jesus Christ. He has revealed to man his love and sovereignty. The Word of God tells each of us what his sovereignty should mean in our lives, what his love means to us. Once we have seen what it means to us, we may show others what it can mean to them too, by our daily proclamation of the Word of God to them. We then in our turn are the bearers of God's revelation.

Finally, the fact that God's revelation is recorded in a book means that it is relevant for us in our actual life situation. He has not written a meaningless word, a useless word, an aesthetic treatise on love and mercy. But God has told us what he gives, who he is, what he requires. All of that is contained within the record of his revelation.

The written word, therefore, has the authority of the Word of God. Its authority does not stem from the writing itself, as if that very writing were infallible. But its authority stems from God himself, who speaks. The Bible is not the Word of God until God speaks through that written word to the reader. But he speaks to us whenever we are willing to hear.

The will of God was revealed in that book far better than Josiah had thought possible. His increasing awareness of his own sinfulness and the sinfulness of his people as he listened to the word of the law is expressed vigorously by the Chronicler: "When the king heard the words of the law he rent his clothes [and said], 'Go, inquire of the Lord for me and for those who are left in Israel and in

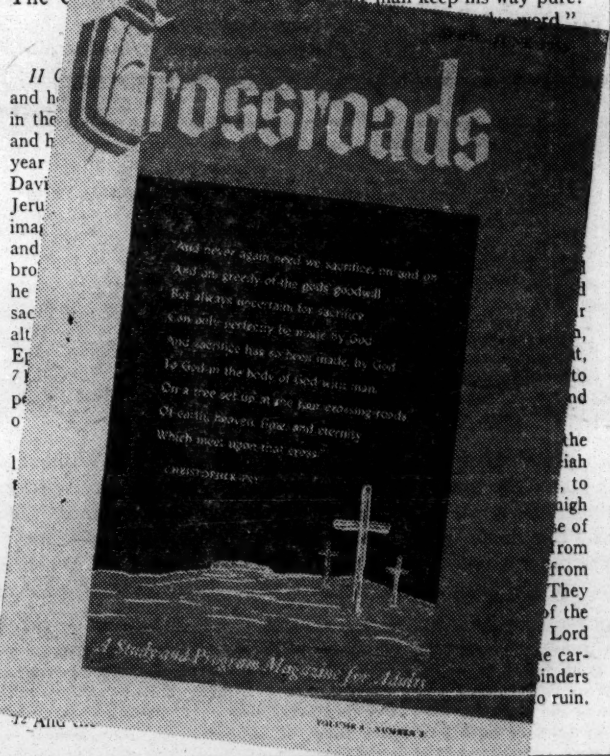
The Scripture Lesson for June 12

Scripture: II Chron., ch. 34

The Printed Text: II Chron. 34: 1-12a

(Revised Standard Version)

The C . . . young man keep his way pure?



UNIFORM LESSONS

75

What Is "Modernism"? . . .

Modernism in religion makes claim to two important things. It claims to offer something new, and it claims to offer the truth. New truth, then, is Modernism's great appeal. There are many grades or variations of so-called Christian Modernism. There is extreme Modernism, and "moderate" Modernism. Some professing Christian Modernists deny many fundamental doctrines; others accept most of the doctrines and deny only a little. But the heart of Modernism is unbelief, whether it denies much or little. That is, Modernism denies something of what God has declared is the truth. Modernism rejects the integrity of the Bible. And the heart, or final test, of Christian Fundamentalism is belief in the whole Bible as the inspired and infallible Word of God. If any part of the Word of God is denied, Modernism is there. The two great claims of Modernism, therefore, collapse. Modernism is not new, and has nothing new to offer; the basic position of Modernism today can be found in the false religious teachings of past centuries, until we get back to the Garden of Eden when Satan offered Eve an alleged truth which gave God the lie: "Ye shall not surely die." He offered also a new experience: "Your eyes shall be opened, and ye shall be as gods." When the lie was accepted as the truth, death followed, with spiritual blindness instead of new vision. Modernism can be tested and exposed by the old saying: "If it's new, it isn't true; and if it's true it isn't new." —S. S. Times

Why
by
J. W. Storer

Former President
Southern Baptist Convention

Reference is to the reluctance manifested by so many to give a straight-out, unequivocal reply to the question, "Are you a communist?"

Why should there be any hesitation in a declaration of denial? And why be disturbed by the source of the question? Why take the ground that such a question

is an infringement on personal liberty, or in violation of constitutional rights?

One is either a communist, or he is not. It ought to be a matter of pride to say he is not. Any equivocation, so far as I am concerned, is suspect.

Nor do I see anything so sacrosanct in the ministry that the preacher is different from the plumber when loyalty to the government is in question. It is a sad day when the ministry takes shelter in "the cloth" and holds itself to be immune from the probes that others face.

The quickest way for the ministry to merit the assured confidence of the public is to open the door itself and invite that public to see how clean is its house. And the quickest way to destroy that confidence is to put storm bolts on the door and deny entrance under the plea that its right of sanctuary is involved.

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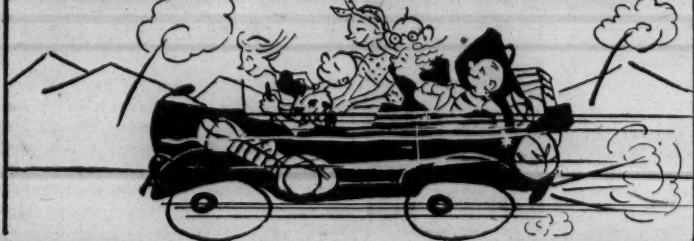
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Tennessee; Evangelist Bill Rice, cowboy preacher from Murfreesboro, Tennessee; and Dr. John R. Rice, editor of THE SWORD OF THE LORD. Dr. Elmer Piper will direct the music. There will be other music by Joy and Joanna Rice and special groups from Bob Jones University and Tennessee Temple Schools.

You will be refreshed and rested by the loveliness of beautiful, clear Lake Louise. You will enjoy the fellowship of the family-style dining. All the recreational facilities of Lake Louise Hotel will be at your disposal—rowboats, swimming piers, tennis courts.

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The dates are July 3-9. Since the conference always has capacity attendance you must make your reservations early.

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An acknowledged authority on revivals and soul winning, Dr. Rice, internationally known evangelist, has held big church and city-wide revivals in 41 states. Through the diverse ministries of radio, newspapers, books, pamphlets, platform preaching and personal work, he has been greatly used in winning the lost and in reviving the hearts of Christians. In his book, *Revival Appeals*, he offers 16 searching sermons that have been preached all over America; they are messages that stir souls and impress people with the seriousness of keeping sinners out of Hell.

A book for both saved and unsaved. Jacket and end-sheets picture crowds in city-wide campaigns in Buffalo and Cleveland where hundreds of professions were made.

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Will a Loving God Send Sinners to Hell?
Hell—Keep Out!
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The Criminal Who Wanted Another Chance
How a Lost Sheep Got Home
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"And God Remembered"



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Chapters such as "Tears in Heaven," "Where Is the Lord God of Elijah?" "Behold the Man," "The Torn Veil," indicate the tender, passionate preaching in the 123 pages of this book. A handy, helpful volume, it is a beautifully bound book, striking, lovely jacket, an ideal gift. 123 pages. Regular price \$1.50

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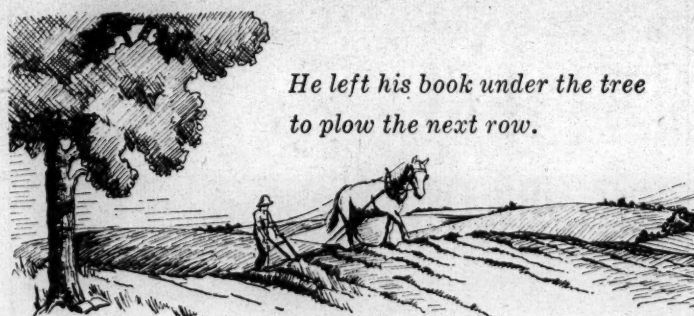
The Soul-Winners' Fire



With revival blessings breaking upon us, and greater blessings still in store, this is no time for believers to be bearing an ineffectual witness. Now is the hour when Christians need to be filled with the Spirit and with love and compassion for their unsaved brothers.

The Soul-Winner's Fire by Dr. John R. Rice is a practical means of awakening God's children to the urgent world need. It gives practical suggestions for soul winning, shows the Bible teaching on Holy Spirit power, and creates new zeal in the hearts of the Christian. Its 8 messages should be read and studied and prayed over by every pastor and layman alike.

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He left his book under the tree to plow the next row.

Upon the slender shoulders of the 12-year-old boy, William Munsey, had fallen the manly task of caring for his widowed mother and five younger children. But in his thirst for knowledge about God, as he plowed the fields he would read a page of a book by some great man, then plow a row, thinking about what he had read. When Munsey grew up, the fruit of the hours of thoughtful reading paid off.

"When I was a boy," writes Dr. Bob Jones, Sr., in his introduction, "I often heard of a man named William E. Munsey. Some of the old preachers said that he used to pray all night before he would preach one of his never-to-be-forgotten sermons. They said an entire congregation would stand up under the spell of his preaching, and often sinners could not sleep for days after they heard him..." Seven of these profound, soul-shaking sermons have been taken from old volumes by this famous 19th century Methodist preacher and reprinted in one volume.

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Spirit, and encourages pastors who have been faithfully preaching revival.

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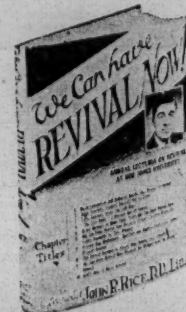
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This book grew out of some correspondence which Dr. Rice had with a modernist who wrote him disagreeing with his evangelical position.

Dr. Rice, in six messages, makes a powerful defense of the doctrine of the deity of Jesus Christ, and a straightforward attack on modernism. He marshals his evidence logically and carefully for the virgin birth, the bodily resurrection, the deity of Christ, and inspiration of the Scriptures. He speaks plainly and backs his statements with an abundance of Scripture.

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Dr. Robert G. Lee

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Remember that these special Letter Month Bargains expire June 7, 1955, and positively no orders will be filled at these prices after that date. So hurry and get your order in the mail today. Stock up now for gift giving, for awards, for special occasions that require only the best in Christian literature. With more than 14 million Sword books and pamphlets in circulation, you can buy from us with confidence. Use the handy coupon here, and save, save, save!

With the Evangelists

(Continued from page 4)

minutes of clear-cut, convincing, and convicting Gospel magic each night.

The First Baptist Church of Georgetown, Massachusetts, invited EVANGELIST AND MRS. FRANK HARPELL of Reading, Massachusetts, for an evangelistic campaign. The work was pioneering, but God honored the straightforward, warm-hearted preaching, and a number were saved during the eight days.

This team was also used of the Lord in a two-week campaign (Mar. 6-20) at First Baptist Church, Manchester-by-the-Sea, Massachusetts. Several conversions were recorded. Particularly fruitful was the home visitation of Rev. and Mrs. Harpell.

Sword of the Lord EVANGELIST JOE B. RICE has just conducted a revival campaign with the First Baptist Church of Streator, Illinois. Pastor A. J. Turner writes Evangelist Bill Rice concerning this wonderful meeting as follows:

"Evangelist Joe B. Rice of the Sword Staff of Evangelists just completed a series of revival meetings ... Personally and for our church, none of us can say enough good things about this humble servant of our Lord Jesus Christ. He is truly an outstanding minister of the Gospel—outstanding in that his love and devotion and sincerity to Jesus Christ is real and heart-felt. The spiritual warmth of this man of God helped our people come to love the Lord Jesus Christ and to be drawn closer to God."

"As to results, this was the type of meeting that makes it impossible to count all the working of the Holy Spirit. However, it was evident in a visible way that the Holy Spirit had visited our midst in a fresh and wonderful way. Thirty-six people came to accept Christ as Saviour, seven others came back to the Lord after years of backsliding, two others, already saved and baptized, came to realize the importance of church membership. At least fifteen families made a public stand that they would start family worship in their home. An unknown number of Christian people came forward to confess their indifference and apathy, as well as a desire to live closer to God and obey Jesus Christ as Lord and Master. All of the church was moved by the Holy Spirit."

"We are happy to recommend Rev. Joe Rice as one of the best evangelists we have ever had. He is worthy of the largest meetings of the day but he is humble and willing to come to any church that wants to win souls to Jesus Christ. As pastor, I believe that this meeting was perhaps one of

the greatest that I have ever known in our church."

EVANGELIST CLIFF ROBINSON and Jim Sparks, both of Chattanooga, Tennessee, have just conducted a splendid revival with the Kelly Avenue Baptist Church of Pensacola, Florida. There were 15 claiming Christ for salvation, 3 who came into the church by letter, and many rededications during the meeting. One young man who had been a Roman Catholic came for salvation. The Rev. Howard Watts is the pastor of this fine church.

Pastors interested in securing the services of Evangelist Robinson may write him at his home address, 2105 Wren Road, Chattanooga, Tennessee.

EVANGELIST JIMMIE THRELFALL has just conducted a revival campaign with the Centenary E. U. B. Church of Biglerville, Pennsylvania. Rev. Laverne Rohrbaugh is pastor of this good church. During the campaign there were 60 conversions and 18 rededications. Song leader Ellis R. Zehr was there also to assist in the meetings.

This is the third year straight that the church has called Mr. Zehr back because of his outstanding, heart-warming, soul-winning gospel ministry in music. Other pastors interested in the ministry of Evangelist Threlfall may write him in care of this paper. Song leader Ellis Zehr usually works with Evangelist E. J. Daniels or Evangelist Bill Rice but occasionally has open time for other engagements. Those interested in securing his services may write directly to him, Ellis R. Zehr, Rockville, Indiana.

Sword of the Lord EVANGELIST ROBERT L. SUMNER was blessed of God in a revival meeting with the Smyrna Baptist Church of Tampa, Florida. Rev. F. E. Moffitt is pastor of this good work.

During the campaign there were 25 conversions and 13 rededications. The attendance was good and the church was blessed and strengthened through the meeting. Early in the meeting two deacons, who had not been speaking to one another, got right with the Lord and each other publicly. A number of Catholics were saved. A new all-time Sunday School record was set and many other victories were won.

R. O. Stone of Chattanooga, Tennessee, led the singing for this campaign.

Others interested in securing the services of Evangelist Sumner may write directly to him or to Evangelist Bill Rice, Director, 214 West Wesley, Wheaton, Illinois.

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A Student's Impression...

By Diana Davidson

The conscientious, dedicated Christian young person today has a desire to know not only what he believes, but why he believes it, I feel. To him, Christianity is practical, and he is determined to prove its practicability to others.

Therefore, he sets out to "search the scriptures..."

Specifically, I think a valuable aid to a student's consideration of the book of Matthew is Dr. John R. Rice's commentary, *The King of the Jews*. As I have



Diana Davidson

helped copyread and proofread it, I have noted many commendable features.

In the first place, the author has done a thorough job. Hardly a verse in Matthew goes untouched. There are helps not only at the hard spots, but in the supposedly easy places, too. Dr. Rice's impressions about Christ's agony in the Garden of Gethsemane, prayer, and the Second Coming have been particularly interesting and helpful to me.

Simplicity together with unity is evidenced throughout *The King of the Jews*. Concrete words are employed. The author does not deal in vague generalities, but clearly pinpoints his ideas and supports them with sound reasoning.

Not only will this Matthew commentary be of great help to the freshman just beginning his study of the Bible, but it will prove of as much worth to the graduate student, in my opinion. It is not a compilation of other commentaries, but is the result of 17 years of prayerful, original thought. Furthermore, *The King of the Jews* is not designed to displace other references, but is an incentive to additional research.

Besides its academic help to the student, the Matthew commentary will be of value devotionally, I believe. Its blessing to the hearts of young people will not be diminished though the volume be read and reread.

Although this book of more than 500 pages will sell for \$3.95, readers of THE SWORD OF THE LORD may purchase *The King of the Jews* for \$3 (plus postage and handling charges) in advance of publication. In addition, as long as the limited supply lasts, an autographed photo of Dr. Rice will be sent to those who order the Matthew commentary at the special pre-publication price. Write today to Sword of the Lord, Wheaton, Illinois, for your copy. See coupon on page 11.

Gospel Films in Churches

52,000 Churches Equipped to Show Films

The use of gospel films by churches in their program of evangelism and edification has become widespread. More than 52,000 churches in the United States are now equipped to show 16 mm. films. This estimate was given by S. Franklin Mack, director of the National Council of Churches' Broadcasting and Film Commission, at the eleventh annual International Workshop in Audio-Visual Education meeting in Green Lake, Wis.

Mr. Mack told the workshop that while audio-visual education has made great progress in the past decade, it still "has a long way to go" if it is to meet the churches' ever-expanding needs. During the next decade, he said, the problems to be faced will be "less those of physical production of material than of using existing facilities effectively and meaningfully."

See Letter Month
Coupon This Page

Set Thine House in Order

(Continued from page 1)

sage to you tonight and tell you to get ready to die two weeks hence. What would you do? How would you conduct yourself? I know what I would do first. I would do just what Hezekiah did. "Then Hezekiah turned his face toward the wall, and prayed unto the Lord" (Isa. 38:2). If I did not have things straight in my life I would get them straight. I do not know whether Hezekiah was right or not when this message came to him. God told him to set his house in order, so there must have been some things he needed to get fixed. He was one of the four good kings of Judah and when he cried to God he said, "Remember now, O Lord, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight" (Isa. 38:3). But he also said, "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back" (Isa. 38:17).

Negligence

To set your house in order you must repent of your sins. Somebody needs to repent of sins of negligence. You have grown careless and prayerless and powerless. There was a time when you walked with God. You began every day with prayer. You sought opportunity for Christian service. Your heart thrilled at the name of Jesus and you had power for soul winning. What is wrong? You have not won a soul to Christ in months or years and you have ceased to witness as you once did. You have become ashamed of Jesus and afraid of the opinion of the godless. You need to repent of your negligence and your dereliction of duty. Repent of your cowardice! Get right with God and let Him fill you with a holy boldness. By turning back to your "first love" you may save your life. God said to the church at Ephesus, "Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent" (Rev. 2:5).

Worldliness

To set their houses in order some must repent of worldliness. There are those who do not indulge in worldly things but have a worldly attitude. After all, worldliness is an attitude. Worldliness is not dancing, drinking cocktails, smoking, going to theaters, playing cards, and petting. Those things are worldly and wrong, but they do not define worldliness. Worldliness is an attitude of friendliness toward this present evil world. "Know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world is the enemy of God" (Jas. 4:4). John says, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (I John 2:15).

Dancing

Some need to repent of worldly deeds—dancing, drinking, etc. You say, "Will I go to Hell for dancing?" No, you will not go to Hell for dancing. You may block somebody else, sending him to Hell. Dancing may involve worse sins; it is dangerous, and terrible, and Christians ought not to have anything to do with it; it is of the world and it is savage. In order to dance properly one must give oneself to the music. Have you ever noticed the difference between jazz and good music? Let somebody play a classical number; it appeals to the intellect. Some people nod their heads, others listen quietly, but it appeals to the intellect—sometimes to the emotions, but to the intellect primarily. Let a brass band play a march and you will want to march. It appeals to the militant. Let somebody sing an old hymn like, "Jesus, Lover of My Soul." It appeals to the soul; it lifts you up.

Listen: "Jesus, Lover of my soul"—rest—"Let me to Thy bosom fly"—rest—"While the

nearer waters roll"—rest—"While the tempest still is high."

There is no rest in jazz music.

Jungle Music

I lay in my bed in a hotel room in Boston and listened to an orchestra playing for a dance on the roof of a nearby hotel, and counted one hundred and seventy beats without a rest. I say that music is savage! It is carnal! It appeals to the flesh! As I listen, I hear the beat of the tom-tom. I see naked savages leaping in the light of a jungle fire. In order to dance you must give yourself to the music. You must respond to its moods. I used to dance. I say it to my shame. It kept me away from God for a long time. I was very worldly. I have seen hundreds of young people swept into lives of sin through the influence of the dance. I know what it will do. Set your house in order! Repent of the sins of dancing, social drinking, theater-going, card-playing and smoking. Repent of gambling, hatred, and profanity.

Dirty Literature

To set their houses in order some people need to sweep out the trash of filthy literature from their minds. The majority of publications on the magazine stands today are a travesty on mankind and a disgrace to the age in which we are living. Surely Christians ought to be careful to provide good reading matter for themselves and their children. Take the Word of God and cleanse your mind and your soul of the sordid defilement and the lurid filth of unwise reading.

Pride and Strife

Repent of pride! "Pride goeth before destruction" (Prov. 16:18). Pride occasioned the fall of Satan. It brought one third of the angels from the realm of light into the kingdom of darkness. "God resisteth the proud, and giveth grace to the humble" (I Pet. 5:5). It may be that some Christian should straighten out some misunderstanding he has had with a Christian brother. How sad to see the cause of Christ hindered by selfish, carnal differences among children of God. "Whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" (I Cor. 3:3).

Adultery

Set your house in order. Repent of adultery—all forms of it—lustful thinking, petting, sexy conversation, or the overt act of sin. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body. What? know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's" (I Cor. 6:18-20). Get right with God! Clean house! I would hate to die and leave matters that should have been attended to unfinished. Paul said, "For I am now ready to be offered . . . I have finished my course" (II Tim. 4:6, 7).

Getting Ready for Jesus

Suppose you were expecting an honored guest in your home, some person of great importance, some prince or king. Would you not be careful to get things in order? My friend, you will be in the presence of the King of kings. If you know Christ as your Saviour you will go into His presence at death. If you do not know Him, it will be too late after death to set your house in order, but one day you will stand before His piercing eyes at the white throne judgment. Every act of your life takes place under divine scrutiny. God knows your thoughts. He hears every word you speak. You are now in His presence, but one day you will stand before Him face to face. If I thought that Jesus was coming to my home for a visit I would want to make sure that everything was in order. I would

even be willing to help my wife with her work! We would get a lot of flowers and we would get a supply of everything we would need to prepare good meals. We would clean house from "stem to stern." We would all turn into Marthas around my place and things would bustle. And then when Jesus got there we would all turn into Marys and just sit down at His feet and adore Him.

Death for Sin

Set your house in order, for you may not have much time! You may die and not live! Repent or God may kill you! Paul admonished the church at Corinth to turn one of their number guilty of incest over "to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (I Cor. 5:5). Some of the Corinthians failed to set their houses in order before taking the Lord's Supper and God killed them. He killed Ananias and Sapphira for the sin of lying. He killed a man named Er because he was so wicked and killed Er's brother for disobedience. He sent judgment and death to Belshazzar because of his pride, and because he desecrated the holy vessels taken from the temple of God. He poured fire and brimstone on the cities of the plains because of their perversity; and He drowned a whole generation in the great flood because of secularism. He caused the earth to open and swallow Korah and his confederates because they rebelled against the authority of Moses; and he sent fire to consume at Taberah, and disease to kill at Kibroth-hat-taavah, and poisonous serpents to bite in the wilderness because the people lusted and murmured and griped.

Too Late

"Thou shalt die, and not live." That message comes to both saints and sinners and, although the Spirit of God warns them to set their houses in order, many do not realize the truth of the message until it is too late to set things in order.

In a town where I held a campaign a man fell from the top of a smokestack three hundred feet high. As he was on his way to the ground he cried so that he was heard by many people, some over a mile away, "Lord, have mercy on my soul!" I do not know whether he cried in faith or fear. If he cried in faith God heard and answered; if simply in fear he may cry forever in Hell, but it is too late to pray.

I dreamed that the Great Judgment morning

Had dawned and the trumpet had blown.

I dreamed that the nations had gathered

Together before the Great Throne.

From the throne came a bright shining angel

And stood on the land and the sea,

And swore with his hand raised to heaven

That time was no longer to be.

And, oh, what a weeping and wailing

When the lost were told of their fate.

They cried for the rocks and the mountains.

They prayed, but their prayer was too late.

God May Spare

Friend, if you do not get your house in order now, it may never be done. This may be your last warning. If you repent you may live. The Holy Spirit preached through Noah to the people before the flood, and we are told that "the longsuffering of God waited in the days of Noah, while the ark was a preparing" (I Pet. 3:20). God sent Jonah to Nineveh to warn the people that the city would be destroyed within forty days, and to preach repentance. The whole population "from the greatest of them even to the least of them" repented, so God stayed the hand of judgment. He "repented of the evil, that he had said that he would do unto them" (Jonah 3:10).

If you repent your life may be prolonged. There is no certainty

Sword Letter Month Begins

(Continued from page 1)

Rice and Jessie (Mrs. Don Sandberg) sing "The Windows of Heaven," a chorus that has been wonderfully popular in the editors' revival campaigns and in large conference programs. Then Mary Lloys and Libby (Mrs. Charles Himes and Mrs. Walter Handford) sing the editor's chorus, "Souls Are Dying," a plaintive chorus as used in great city-wide campaigns in Buffalo and Cleveland with Strat Shufelt. The editor and daughter Joanna sing his chorus, "The Price of Revival."

Remember, this is a ten-inch, regular 78 r.p.m. phonograph record of unbreakable vinylite. You may have a copy of this popular souvenir record free with every \$5

that it will be. One day, if Jesus tarries, you are bound to die. "It is appointed unto men once to die, but after this the judgment" (Heb. 9:27). Hezekiah's life was spared fifteen years. God gave him the assurance that He would be confirming the words of Isaiah with a miracle. He spoke through the prophet and said, "Behold, I will bring again the shadow of the degrees, which is gone down in the sun dial of Ahaz, ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down" (Isa. 38:8). When Hezekiah prepared himself for death, he was then prepared for life. If you are not ready to die, you are not ready to live. Whether you are to die or to live you should set your house in order!

Deliverance From Corruption

"Hezekiah turned his face toward the wall, and prayed unto the Lord . . . Then came the word of the Lord to Isaiah, saying, Go, and say to Hezekiah, Thus saith the Lord, the God of David thy father, I have heard thy prayer, I have seen thy tears; behold, I will add unto thy days fifteen years" (Isa. 38:2, 4, 5). Now Hezekiah called upon God and God spared him. In the Psalm of praise which Hezekiah wrote following his recovery he said, "Thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back" (Isa. 38:17). Hezekiah deserved to die but God had mercy on him. He will have mercy on you if you will call upon Him in true repentance and faith. Hezekiah said further in his Psalm, "The living, the living, he shall praise thee, as I do this day: the father to the children shall make known thy truth" (Isa. 38:19).

Live to Serve

After death it is too late to praise God and make known His truths as far as this world is concerned. Prayerless, careless, powerless, backslidden Christian, the only purpose for which you should ask God to spare your life is that you might serve Him. In love to your soul He may deliver it from corruption. Sinner friend, in love for your soul, He will put your sins behind His back and whether or not He spares your life, He will save your soul from Hell.

His Love for You

In love for your soul He became incarnate and emptied Himself of His glory and "became obedient unto death, even the death of the cross" that you might have life. In love for your soul He hanged in agony on a cruel cross, every nerve strained and made a path for the hot feet of pain to travel on. In love for your soul He endured the scorn, the ridicule, the persecution, and the suffering that was His. In love for your soul He submitted Him-

self to the treachery of Judas, the cuffing of the soldiers, the smiting of the Jews, the scourging of Pilate, the thorns of Herod, the spittle of the rabble, and the wrath of God. In love for your soul He suffered the agony of Hell. In love for your soul He conquered death and rose again. In love for your soul He stands knocking at your heart's door pleading for entrance. Never without Him can you have your heart, your life, your house in order. Open your heart to Him now!

—THE END—

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Should YOU Send
a Missionary The
Sword of the
Lord This Year?

The Need of a General Revival

(Continued from page 1)

val is needed is that spiritual dearth and desolation and death is general. It is not confined to any one country, though it may be more manifest in some countries than in others. It is found in foreign mission fields as well as in home fields. We have had local revivals. The life-giving Spirit of God has breathed upon this minister and that, this church and that, this community and that; but we need, we sorely need a revival that shall be widespread and general.

The Results of a Revival, Which We so Greatly Need

Let us look for a few moments at the results of a revival. These results are apparent in ministers, in the church and in the unsaved.

1. The Results of a Revival in a Minister Are:

(1) The minister has a new love for souls. We ministers as a rule have no such love as we ought to have, no such love for souls as Jesus had, no such love for souls as Paul had. But when God visits His people the hearts of ministers are greatly burdened for the unsaved. They go out in great longing for the salvation of their fellow men. They forget their ambition for fame, and simply long to see men brought to Christ.

(2) When true revivals come, ministers get a new love for God's Word and a new faith in God's Word. They fling to the winds their doubts and criticisms of the Bible and of the creeds, and go to preaching the Bible and especially Christ crucified. Revivals make ministers who are loose in their doctrines orthodox. A genuine wide-sweeping revival would do more to turn things upside down and thus get them right side up than all the heresy trials ever instituted.

(3) Revivals bring to ministers new liberty and power in preaching. It is no week-long grind to prepare a sermon, and no nerve-consuming effort to preach it after it has been prepared. Preaching is a joy and a refreshment, and there is power in it in times of revival.

2. The Results of a Revival on Christians Generally Are as Marked as Its Results Upon the Ministry

(1) In times of revival Christians come out from the world and live separated lives. Christians who have been playing cards and dancing and dallying with the world, who have been going to the theater and indulging in similar follies, give them up. These things are found to be incompatible with increasing life and light.

(2) In times of revival Christians get a new spirit of prayer. Prayer-meetings are no longer a duty, but become the necessity of a hungry, importunate heart. Private prayer is followed with new zest. The voice of earnest prayer to God is heard day and night. People no longer ask, "Does God answer prayer?" They know He does, and besiege the throne of grace day and night.

(3) In times of revival Christians go to work for lost souls. They do not go to meeting simply to enjoy themselves and get blessed. They go to meeting to watch for souls and to bring them to Christ. They talk to men on the street and in the stores and in their homes. The cross of Christ, salvation, Heaven and Hell become the subjects of constant conversation. Politics and the weather and new bonnets and the latest novels are forgotten.

(4) In times of revival Christians have new joy in Christ. Life is joy, and new life is new joy. Revival days are glad days, days of Heaven on earth.

(5) In times of revival Christians get a new love for the Word of God. They want to study it day and night. Revivals are bad for saloons and theaters, but they are good for bookstores and Bible agencies.

3. But Revivals Also Have a Decided Influence on the Unsaved World

(1) First of all, they bring deep conviction of sin. Jesus said that when the Spirit was come He would convince the world of sin (John 16:7, 8). Now we have seen

that a revival is a coming of the Holy Spirit, and therefore there must be new conviction of sin, and there always is. If you see something men call a revival, and there is no conviction of sin, you may know at once that it is bogus. It is a sure mark.

(2) Revivals bring also conversion and regeneration. When God refreshes His people, He always converts sinners also. The first result of Pentecost was new life and power to the one hundred and twenty disciples in the upper room; the second result was three thousand conversions in a single day. It is always so. I am constantly reading of revivals here and there, where Christians were greatly helped but there were no conversions. I have my doubts about that kind. If Christians are truly refreshed, they will get after the unsaved by prayer and testimony and persuasion, and there will be conversions.

Why a General Revival Is Needed

We see what a general revival is, and what it does; let us now face the question why it is needed at the present time.

I think that the mere description of what it is and what it does shows that it is needed, sorely needed, but let us look at some specific conditions that exist today that show the need of it. In showing these conditions one is likely to be called a pessimist. If facing the facts is to be called a pessimist, I am willing to be called a pessimist. If in order to be an optimist one must shut his eyes and call black white, and error truth, and sin righteousness, and death life, I don't want to be called an optimist. But I am an optimist all the same. Pointing out the real condition will lead to a better condition.

1. Look First at the Ministry

(1) Many of us who are professedly orthodox ministers are practically infidels. That is plain speech, but it is also indisputable fact. There is no essential difference between the teachings of Tom Paine and Bob Ingersoll and the teachings of some of our theological professors. The latter are not so blunt and honest about it; they phrase it in more elegant and studied sentences; but it means the same. Much of the so-called new learning and higher criticism is simply Tom Paine infidelity sugar-coated. Professor Howard Osgood, who is a real scholar and not a mere echo of German infidelity, once read a statement of some positions, and asked if they did not fairly represent the scholarly criticism of today, and when it was agreed that they did, he startled his audience by saying: "I am reading from Tom Paine's *Age of Reason*."

There is little new in the higher criticism. Our future ministers oftentimes are being educated under infidel professors, and being immature boys when they enter the college or seminary, they naturally come out infidels in many cases, and then go forth to poison the church.

(2) Even when our ministers are orthodox—as thank God so very many are—they are oftentimes not men of prayer. How many modern ministers know what it is to wrestle in prayer, to spend a good share of a night in prayer? I do not know how many, but I do know that many do not.

(3) Many of us who are ministers have no love for souls. How many preach because they must preach, because they feel that men everywhere are perishing, and by preaching they hope to save some? And how many follow up their preaching as Paul did, by beseeching men everywhere to be reconciled to God?

Perhaps enough has been said about us ministers; but it is evident that a revival is needed for our sake, or some of us will have to stand before God overwhelmed with confusion in an awful day of reckoning that is surely coming.

2. Look Now at the Church

(1) Look at the doctrinal state of the church. It is bad enough. Many do not believe in the whole Bible. The book of Genesis is a myth, Jonah is an allegory, and even the miracles of the Son of

God are questioned. The doctrine of prayer is old-fashioned, and the work of the Holy Spirit is sneered at. Conversion is unnecessary, and Hell is no longer believed in. Then look at the fads and errors that have sprung up out of this loss of faith, Christian Science, Unitarianism, Spiritualism, Universalism, Babism, Metaphysical Healing, etc., etc., a perfect pandemonium of doctrines of devils.

(2) Look at the spiritual state of the church. Worldliness is rampant among church members. Many church members are just as eager as any in the rush to get rich. They use the methods of the world in the accumulation of wealth, and they hold just as fast to it as any when they have gotten it.

Prayerlessness abounds among church members on every hand. Someone has said that Christians on the average do not spend more than five minutes a day in prayer.

Neglect of the Word of God goes hand in hand with neglect of prayer to God. Very many Christians spend twice as much time every day wallowing through the mire of the daily papers as they do bathing in the cleansing laver of God's Holy Word. How many Christians average an hour a day spent in Bible study?

Along with neglect of prayer and neglect of the Word of God goes a lack of generosity. The churches are rapidly increasing in wealth, but the treasuries of the missionary societies are empty. Christians do not average a dollar a year for foreign missions. It is simply appalling.

Then there is the increasing disregard for the Lord's Day. It is fast becoming a day of worldly pleasure, instead of a day of holy service. The Sunday newspaper with its inane twaddle and filthy scandal takes the place of the Bible; and visiting and golf and bicycle, the place of the Sunday School and church service.

Christians mingle with the world in all forms of questionable amusements. The young man and young woman who does not believe in dancing, with its rank immodesties, the card table with its drift toward gambling, and the theater with its ever-increasing appeal to lewdness, is counted an old fogey.

Then how small a proportion of our membership has really entered into fellowship with Jesus Christ in His burden for souls! Enough has been said of the spiritual state of the church.

3. Now Look at the State of the World

(1) Note how few conversions there are. The Methodist church, which has led the way in aggressive work has actually lost more members than it has gained the last year. Here and there a church has a large number of accessions upon confession of faith, but these churches are rare exceptions; and where there are such accessions, in how few cases are the conversions deep, thorough and satisfactory.

(2) There is lack of conviction of sin. Seldom are men overwhelmed with a sense of their awful guilt in trampling under foot the Son of God. Sin is regarded as a "misfortune" or as "infirmity," or even as "good in the making"; seldom as enormous wrong against a holy God.

(3) Unbelief is rampant. Many regard it as a mark of intellectual superiority to reject the Bible, and even faith in God and immortality. It is about the only mark of intellectual superiority many possess, and perhaps that is the reason they cling to it so tenaciously.

(4) Hand in hand with this widespread infidelity goes gross immorality, as has always been the case. Infidelity and immorality are Siamese twins. They always exist and always grow and always fatten together. This prevailing immorality is found everywhere.

Editor to . . . Scotland

(Continued from page 1)

fort to bring back great city-wide campaigns should be rewarded by such a visit. At any rate, God laid the matter on his heart and he offered me a round-trip airline ticket to Glasgow. After some prayer, arrangements were completed. The reservations were made, tickets purchased, I secured the passport, and arranged the business to be away.

God willing, in the next two issues of THE SWORD, I hope to have more reports on the Billy Graham campaign in Scotland and on my visit.

I rejoice in the privilege of this trip. It is true that I need a vacation and I am pressed with many duties. But I would not have taken a vacation at this time when so many duties press, but for this opportunity. No, rather, I go to see the hand of God in a great mass revival, to rejoice over the results, to report it and to draw lessons from it for the tens of thousands of ministers and the multitudes of lay people who read THE SWORD OF THE LORD. I hope you will not miss coming issues and my reports.

Look at the legalized adultery that we call divorce. Men marry one wife after another, and are still admitted into good society; and women do likewise. There are thousands of supposedly respectable men in America living with other men's wives, and thousands of supposedly respectable women living with other women's husbands.

This immorality is found in the theater. The theater at its best is bad enough, but now the "Sap-

(Continued on page 10)

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Praying Through

(Continued from page 1)

and pray and weep and mourn. The theory is that if one prays long enough and earnestly enough, God will finally hear his prayer and save him. Such people use the term "getting through to God." They tell how sinners "weep their way through," or how they "pray through" and finally gain the victory and God saves them. And Christian workers who think in such terms urge sinners to keep on praying until they get saved. And if one makes a bright profession, then they say that he "came through gloriously."

Such good people often have what they call a mourner's bench or an altar where sinners are asked to kneel and pray. I remember in my boyhood hearing a good Baptist preacher say, "I guarantee that if you will come to the mourner's bench three nights in succession, you will be saved." No such guarantee is found, of course, in the Bible. I can guarantee something far better than that: if you will trust Jesus Christ the tenth part of a second, committing yourself to Him, He will save you. In fact, the tenth part of a second is too slow for the way God really saves a sinner who trusts Him.

This idea of sinners praying through for salvation is utterly foreign to the Bible. It is unscriptural and hurtful and wrong. I do not mind having sinners put in words their acceptance of Christ as Saviour. I do not mind if a sinner wants to pray and say the words of the publican in the temple, "God be merciful to me a sinner." Perhaps putting the matter in words may sometimes help to make it definite in his mind. But it is certainly foolish and unscriptural to think that any wording of prayer is essential to salvation. It is certainly foolish and unscriptural to believe that any process involving any set length of time is necessary for a sinner to be saved.

I believe that everywhere the invitation that we ought to give to sinners is that they should trust Christ with their whole heart, turning from sin honestly, and then claim Christ openly as Saviour. And we ought to make it clear, as the Bible does from one end to the other, that the very instant a sinner will turn from his rebellion and trust in Christ, then he is

saved already and has everlasting life. I think that inquiry rooms are sometimes useful. It is good for a Christian worker to take the Bible and after a sinner trusts Christ to show him the sweet assurances of God's Word that he is already saved, when he has trusted Christ. Certainly it is wise to use the Word of God with unconverted sinners and show them that if they will penitently and honestly trust Christ He will instantly save them. But the whole idea of mourning in order to be saved, of long seeking after God before He will hear and forgive, is utterly unscriptural. It dishonors God. It beclouds the plan of salvation. It exalts man and man's feelings and man's experience and man's profession, instead of exalting God's marvelous grace to save any sinner instantly on the first turning of childlike faith.

I find often that if churches have an altar where lost sinners are expected to kneel to plead and mourn for salvation, it is unwise to use it. It is best that every one may understand that salvation is not gotten by knee-action nor public mourning nor by a process of saying certain words, or working up certain feelings.

Man, carnal man, has an insatiable desire to be saved by his own works, or his own feelings, or emotions or experiences, instead of by simple faith. The idea of God's unmerited grace is alien and foreign and distasteful to the carnal mind. Most of the world wants to be saved by its good works. And if good Christians are forced, by the Bible, to abandon the idea of salvation by works, then they like to substitute salvation by feeling, by earnestness, by certain experiences and emotions. There is no special way a person has to feel in order to be saved. There is no special experience one has to go through, emotionally, in order to be saved. One who believes in Christ, in the sense of committal, dependence, trust, is already born again. Thus there are people saved who do not remember any emotional crisis and cannot prove by their experience emotionally that they are saved. People often say, "I know I am saved because I was there when it happened." That sounds well, but that is not the Bible way to tell that you are saved. I was there when it happened when I was born the first time, too, but I do not

remember anything about it. I would not know the day I was born, nor who was my father, nor who was my mother, nor who was the doctor, nor how much I weighed, from the simple fact that I was there when it happened. No, the truth of the matter is that I took my mother's word for it. She cherished the day carefully, and she it was who taught me to call her "Mama," and to call my daddy "Papa," and to remember December 11th as my birthday. So I take my first birth and the details about it on the authority of one who knows. And that is the only sure way to know about the second birth, too. God's Word tells me that if I trusted Him, I am saved, forgiven. And that is the sure evidence.

To be sure, I later found that there were certain physical similarities and mental and spiritual similarities between my mother and my father and me. I have evidence within me that I am their child. And so a Christian may have evidence in his own heart that there has been a change, that he is born again. But he must not depend upon his own observation nor opinions in such matters. Let him have the two-fold witness, first from the Word of God that when he trusts Christ he is saved, and second, of this Holy Spirit within him that tells him his sin is forgiven, and then he may know he is saved.

Because one had a crisis of great emotion does not prove that he is saved. Because one has a great period of depression and sense of failure and condemnation does not prove that he is lost. The unconverted may have a time of emotional crisis and ecstasy without being saved. You may be sure these people who believe in "praying through to God" for salvation do not believe that they are saved because they pray, until they reach a certain climax or emotion, a certain feeling. But the Bible knows nothing about being saved by feeling. It teaches being saved by faith. And one who trusts God can take His simple word for it that Jesus died for him and loves him and is willing to change his heart at once.

Along with the doctrine of "praying through" for salvation, it would naturally follow that if you know you are saved by *getting* the feeling, then you will believe you are lost when you *lose* the feeling. Most of the people who insist on a time of mourning and

The Need of a General Revival

(Continued from page 9)

phos," and the "Degenerates," and all the unspeakable vile accessories of stage rule the day, and the women who debauch themselves by appearing in such plays are defended in the newspapers and welcomed by supposedly respectable people.

Much of our literature is rotten, but decent people will read books as bad as *Trilby* because it is the rage. Art is oftentimes a mere covering for shameless indecency. Women are induced to cast modesty to the winds that the artist may perfect his art and defile his morals.

Greed for money has become a mania with rich and poor. The multimillionaire will often sell his soul and trample the rights of his fellow men under foot in the mad hope of becoming a billionaire, and the laboring man will often commit murder to increase the power of the union and keep up wages. Wars are waged and men shot down like dogs to improve commerce, and to gain political

pleading and begging God in order for a sinner to get saved, believe that the sinner when he loses his good feeling has lost his salvation. Since they depend somewhat on man's faithfulness in prayer in *getting* saved, it comes natural for them to depend on man's faithfulness in life to *keep* saved.

Such a doctrine dishonors God. It would show man the active one in his salvation and God finally persuaded to co-operate with man. It pictures a God Who is hard-hearted and indifferent, but Who can be finally won over by a sinner's pleading. How wicked and unjust that is! What a slander on a God Who gave His only Son to die for sinners! How evilly that misjudges the God Who sends His Holy Spirit seeking after sinners continually and woos them with every mercy and with the witness of every one He can get to carry His message! The truth is that no sinner ever sought God but that God had been seeking him long before. No sinner ever became willing to be saved but that God was willing all the time, even while the sinner was yet a rebel. If God has already provided for the salvation of every sinner who will trust Christ, and if He has freely offered salvation and promised it instantly to those who trust Christ, then a sinner can be instantly saved; and there is never any reason of a sinner to delay salvation a moment.

In fact, persistent praying and mourning and pleading on the part of a sinner is sometimes outright sin. It is a human substitution for the one thing God commanded him to do. God commands that the sinner repent. And that means, not a long period of penance as Roman Catholics translate the word in their Bible, but rather an instant turning of the heart from sin to trust Christ. God commands that every sinner everywhere look to Jesus and be saved. And if you spend your time in pleading instead of accepting freely what God has already offered, you not only disobey God, but you make Him out a liar as if He were unwilling to give what He has plainly promised. The only way a lost sinner can obey the Lord in this matter, is to trust Christ instantly and depend on Him for salvation, believing that He does, yea, has already done, what He promised to do, as soon as the sinner trusts in Him.

In Dallas, Texas, in an open air revival one night a number of people came to trust Christ as Saviour. They came to the front to take my hand, after a clear Bible message, and after the invitation had made it insistently plain that they were simply to turn their hearts from sin and trust in Christ for salvation and a new heart and everlasting life. Those who came forward were dealt with by me personally. In a few words I probed into their hearts the best I could to see that they came admitting they were wicked sinners and needed forgiveness, and if they now at once, wholeheartedly, were putting their trust in Christ. They were a happy bunch-full of people when we had the benediction. Then a woman came forward and said to me:

prestige for unprincipled politicians who parade as statesmen.

The licentiousness of the day lifts its serpent head everywhere. You see it in the newspapers, you see it on the billboards, you see it on the advertisements of cigars, shoes, bicycles, patent medicines, corsets and everything else. You see it just outside the church door. You find it not only in the awful cesspools set apart for it in the great cities, but it is crowding further and further up our business streets and into the residence portions of our cities. Alas! now and then you find it, if you look sharp, in supposedly respectable homes; indeed it will be borne to your ears by the confessions of brokenhearted men and women. The moral condition of the world in our day is disgusting, sickening, appalling.

We need a revival, deep, widespread, general, in the power of the Holy Ghost. It is either a general revival or the dissolution of the church, of the home, of the state. A revival, new life from God, is the cure, and the only cure that will stem the awful tide of immorality and unbelief. Mere argument will not do it; but a wind from Heaven, a new outpouring of the Holy Ghost, a true God-sent revival will. Infidelity, higher criticism, Christian Science, Spiritualism, Universalism, all will go down before the outpouring of the Spirit of God. It was not discussion but the breath of God that relegated Tom Paine, Voltaire, Volney and other of the old infidels to the limbo of forgetfulness; and we need a new breath from God to send the Wellhausens and the Kuensens and the Grafs and the parrots they have trained to occupy chairs and pulpits in England and America to keep them company. I believe that breath from God is coming.

The great need of today is a general revival. The need is clear. It admits of no honest difference of opinion. What then shall we do? Pray. Take up the Psalmist's prayer, "Revive us again, that thy people may rejoice in thee." Take up Ezekiel's prayer, "Come from the four winds, O breath (breath of God), and breathe upon these slain that they may live." Hark, I hear a noise! Behold a shaking! I can almost feel the breeze upon my cheek. I can almost see the great living army rising to their feet. Shall we not pray and pray and pray and pray, till the Spirit comes and God revives His people?

(Reprinted from HOW TO PRAY by R. A. Torrey, by permission of Fleming H. Revell Company).

"Brother Rice, don't you think we had better get these people on their knees?"

"Well, praying is always all right," I said, "but what for?"

"To get them to pray through," she answered.

"But Christ has already PAID through," I said, "and so a sinner never has to *pray through*."

Christ has done so much for man's salvation, that now man does not have to do anything; neither working, nor keeping commandments, nor weeping, nor praying, nor mourning, but simply to accept what Christ has done for him. The instant there is a living faith in the heart, surrendering to and trusting Jesus, the sinner is saved.

II. Bible Proof Texts That a Sinner Need Never Pray Through to Be Saved

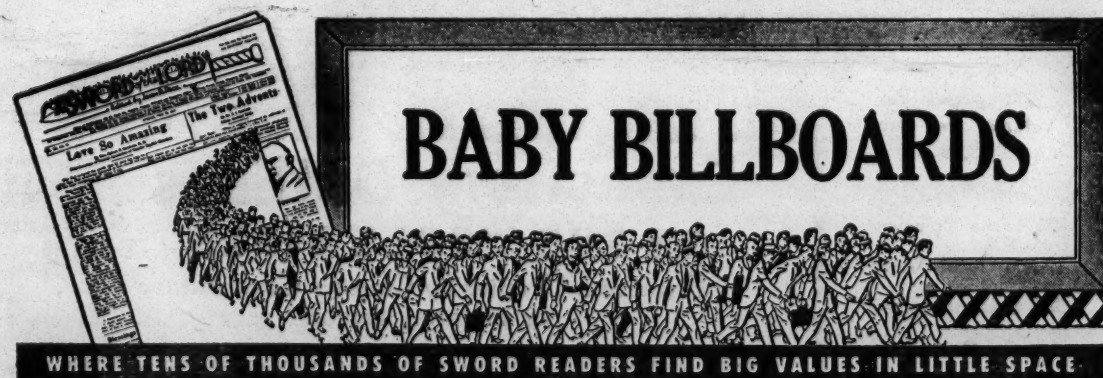
There are two kinds of proof in the Bible that a sinner never needs to pray through in order to be saved.

First, there are the plain precepts, showing the plan of salvation. Again the Scriptures make it clear that instant salvation is available to those who believe. Consider the following:

"But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in

(Continued on page 11)



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News Notes

Not What Was Promised
When the 18th Amendment was repealed, "ideal" conditions were promised as to the sale of liquor. The *National Voice* now tells us that there are 437,000 saloons in the United States. There is a liquor license for every 267 persons in the United States; eleven saloons for every five churches; one barroom for every 71 homes. There are 1,000,000 inebriates in these United States, 60,000 new ones being made every year. The United States is spending \$15.23 per pupil for education annually, and \$58 per capita on liquor. About 100,000 persons are rejected by the life insurance companies every year in this country on account of alcohol indulgence.

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Praying Through

(Continued from page 10)

him should not perish, but have everlasting life" (John 3:16).

"He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God (John 3:18).

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

"And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day" (John 6:40).

"Verily, verily, I say unto you, He that believeth on me hath everlasting life" (John 6:47).

"To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins" (Acts 10:43).

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses" (Acts 13:39).

"Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:31).

No honest reader of the above verses can say that they involve a praying through process in order to be saved. No, they teach instant faith in Christ. The instant one trusts in Christ, he already has everlasting life.

So many other Scriptures which deal with the plan of salvation make it clear that it is instantaneous.

For instance, John 6:37 says, "Him that cometh to me I will in no wise cast out."

That coming is by faith, of course, a believing act of the heart. It is another way of saying the same thing. But it does not say, "Him that cometh and keeps on coming and keeps on coming unto me I will in no wise cast out." No, no! There is no time element in that coming. The instant a sinner in his heart comes to God he has salvation.

Just so in John 1:12 quoted above, "As many as received him" were saved. And the receiving is simply to say, "Yes," to Jesus and let Him come into the heart. It could not possibly require any prolonged process. When the door is unlocked, the Saviour comes in. When the heart says, "Yes," the Saviour does what He has longed to do and has been begging to be allowed to do.

In Romans 10:13 we are told: "For whosoever shall call upon the name of the Lord shall be saved."

But to call, in the sense of that verse, simply means to call once, and it does not mean a prolonged begging and pleading. Nothing like that is taught either in that verse or any other verse in the Bible. The soul that asks Jesus for mercy gets it. The very asking is simple evidence of the faith in the heart, willingness to receive what God has long been offering the sinner. It is not that any certain outward calling is necessary to salvation, for it is not. Rather, one who calls on the Lord simply shows by that and proves that he has trusted. In the following verse, Romans 10:14, the Scripture explains:

"How then shall they call on him in whom they have not believed?"

One who calls on Christ has already trusted Him, and the calling is simply the evidence and proof of the faith that instantly saves. The one who calls has already trusted.

Again, a similar thought is involved in the words of Jesus in Matthew 10:32:

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven."

One who claims Christ is saved. Certainly it does not take long to own or claim Christ. Again, it is not the confession that saves. Joseph of Arimathea was a disciple of Christ, and was saved, though he was a secret disciple and had never openly confessed Christ.

Confession does not save. Rather it is the proof that one has trusted Christ in the heart. As little time as it takes a poor sinner to claim Christ as Saviour, in less time than that he has looked to the Saviour, trusted Him in the heart, and has been saved.

So we see that the Bible promises never picture salvation as a long, drawn-out process of those who plead long enough, who mourn long enough, who persist until they touch the heart of a careless and indifferent God. No, no, by all the promises of the Bible, the sinner that turns in his heart to trust Christ is instantly saved. So praying through for a lost sinner is never necessary to his salvation.

Do not misunderstand me. I did not say that those who wait long before God and pray much never get saved. I am sure that they often do. But they never get saved until they trust. And if they had put the trusting at the first end of their pleading instead of at the last end they would have been saved at once, and have saved themselves all that delay and that sinful rejection of Christ while they pleaded.

The one sure and blessed way to be saved is to take God's Word for it that when you in your heart turn from sin to trust in Christ Jesus, you already have everlasting life.

In November, 1939, at Marquette Manor Baptist Church in Chicago, a young man came to the services and came forward wanting to be saved. He came from Tennessee where they were accustomed to the mourners' bench and to long waiting on God and begging God for salvation. His mother had shouted when she was saved, and he, too, felt he must shout or he would not know he was saved. I told him that he must trust in Christ, and then I asked dear Brother Frank Sheriff, secretary of the Christian Business Men's Committee, to take the Bible and show the young man how to be saved.

They went to the inquiry room and spent a good long while there together. After the services were dismissed, this young man came back with Mr. Sheriff. The Bible had done its blessed work. He shook my hand and said, "Brother Rice, I don't feel like I wanted to feel, but the Bible says I am saved!"

And so he was, you may be sure, if the Bible said he was saved. When he trusted in Christ he got everlasting life. And later, if he went on to serve the Lord and win souls, and grow in grace, I am sure he had all the joy and blessed emotion that he needed. But the emotional crisis is not the sure proof of salvation. Simply trusting in Christ's Word, in His blood, in His love, in His atonement, is the one, instant, sure way to be saved.

III. Bible Examples of People Saved Instantly Without "Praying Through"

The second way to prove from the Bible that a sinner does not need to pray through in order to be saved is by Bible examples. And Bible examples, just as surely as Bible precepts and promises, show that a sinner, when he is saved at all, is saved instantly, without any long period of mourning or pleading trying to touch the heart of an indifferent God or trying to work up his own soul to the proper state so God can save him. Just so, the examples in the Bible prove that people who were saved were saved instantly without praying through.

How delightfully simple are the cases of salvation described in the Bible! Note in John 1:40-42 how Simon Peter was saved:

"One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus."

When Peter got to Jesus he was saved, for he got to Jesus in the heart, as well as in the body.

Philip was saved, evidently, when Jesus "findeth Philip, and saith unto him, Follow me" (John 1:43).

Then we learn of the salvation of Nathanael. Philip, the new convert, went and got Nathanael and brought him to Jesus. One question to Jesus and all his doubts were removed and Nathanael was saved (John 1:45-49). In those cases there was certainly not any time of mourning and wailing and weeping and begging in order to get saved.

In the fourth chapter of John, the woman at the well of Sychar in Samaria was saved as Jesus talked to her. When Jesus led the woman to be convicted of her sins and said unto her, when she mentioned the Messiah, that "I that speak unto thee am he" (John 4:26), the woman at once left her waterpot and ran away to win others to Christ, and to bring the men out of the city to see Him! There was certainly not any mourner's bench and wailing and pleading and begging there before she was saved!

And we are told about the Samaritans of the city that many of them were saved even before they could get out of the city to see Jesus. And others, just as soon as they got out to the well and heard Him, were saved and told the woman so!

In Luke 18:13, 14, Jesus tells about the conversion of the publican in the temple in the following brief words:

"And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you, this man went down to his house justified..."

A prayer of seven words, and the poor sinner went home already saved! Certainly there was no so-called "praying through" there.

In Luke 23:42, 43, we have the simple story of the conversion of the dying thief on the cross in these words:

"And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise."

There, in a prayer of nine words, the dying thief was saved and the entire account takes only two verses. And if there was ever a poor wicked sinner that ought to have to beg for salvation, it seems to me it would have been this man, a condemned criminal deserving to die by his own admission. Yet he simply called on Jesus and got salvation instantly.

In the book of Acts we find many examples of how people were saved. Poor Cornelius in heathen darkness and ignorance, fasted and prayed and begged God, but it did no good. God told him to send for Peter, who would tell him words "whereby thou and all thy house shalt be saved." Peter started a good sermon, but just as soon as he said that "whosoever believeth in him shall receive remission of sins," Cornelius and his whole family were converted. They trusted Christ and were instantly saved. All the weeping and mourning did not do any good for him, and it never did any good for anybody else, as far as getting them saved is concerned. I am glad Cornelius was earnest and sincere, and sorry for his sins. I do not mind tears when a sinner turns to Christ. But I want us to remember that God is already, instantly ready, to save anybody who will trust in Him.

In Acts 13:6-12 we have the story of the conversion of the deputy, Sergius Paulus, at Paphos in Crete. Paul and Barnabas preached to him and we are told:

"Then the deputy, when he saw what was done, believed, being astonished at the doctrine of the Lord."

That was certainly an instantaneous conversion, wasn't it?

In Acts 16:14, 15, we are told how Lydia was converted:

"And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us: whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us."

It was as simple as this: God opened her heart and she believed

and was saved. That seems to have been a very quiet conversion, but it was certainly genuine. And there was no long process of mourning and wailing or waiting and begging God in her case. God opened her heart, and she saw she was a sinner and trusted Christ, and Paul was convinced, and she was baptized.

Acts 16:32-34 tells of the conversion of the Philippian jailer and his whole household. Read it for yourself and you will see that there was no time of mourning or weeping. In fact, from the time the earthquake came at midnight (Acts 16:25) and the time the whole family was saved and baptized and Paul and Barnabas had their backs washed and supper prepared, it was not yet day. The whole family were taught the word of the Lord, were won to Christ, were taken out and baptized, the apostles had their backs washed, and had eaten a good meal before morning!

No, the mourner's bench plan of salvation is not in the Bible. I mean that the Bible does not teach that anybody needs to take a long period of time to find God. God's way is for the sinner to turn his heart from his sins, penitently, to trust in Jesus Christ, and then he is instantly saved.

I mean no unkindness to good and earnest people who are anxious for sinners to be "genuinely saved." I am anxious, too, for them to be saved. But I remind you that the genuineness of their salvation does not depend on how long they pray. When God does the saving, He does it genuinely. A lady not long ago said about another,

"I believe that she is thoroughly saved." Well, thoroughly saved is the only kind of saved there is. God never does half-way save anybody, and God saves everyone who trusts Christ for salvation and does it thoroughly and eternally.

Someone says that when a child is born there must be a period of travail. Yes, but the child does not do the travelling. The mother does that. And the Bible does not teach that unsaved people should travail, but rather it says, "As soon as Zion travailed, she brought forth her children" (Isa. 66:8). Christians need to travail over lost sinners. But lost sinners simply need to repent and trust Christ. Lost sinners do not need to "pray through." They need simply to accept what Christ has already paid through for them. Salvation is instantly available for everyone who will accept it as a free gift of God, paid for by the blood of Christ.

IV. But Christians Ought Often to "Pray Through" With Long Continued Supplications and Waiting on God Until God Answers Their Prayers

Again we remind you that what is reasonable and proper in one case is not reasonable and proper in other cases. The Scriptures certainly teach that the kind of prayer that is proper for a Christian is far different from the kind of prayer that is proper for a lost sinner on the question of salvation. On a matter which is already freely offered to everybody in the

(Continued on page 12)

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Praying Through

(Continued from page 11)

world, it is unbelief and rebellion not to believe God and accept what He offers. He has offered salvation to every person in the world who will receive it. But on other matters, we may never get the assurance of God's will, and that He will give us certain things unless we wait on God until He can work out His will in our lives. Persistent, believing, intercessory, agonizing prayer is proper for a Christian when he takes his burdens to God.

Note some Bible examples of such persistent prayer by people who were Christians:

1. Read how Jacob wrestled with God and prevailed. Genesis 32:24-29 tells the story as follows:

"And Jacob was left alone; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel: for as a prince hast thou power with God and with men, and hast prevailed. And Jacob asked him, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it that thou dost ask after my name? And he blessed him there."

There is good evidence to believe that Jacob had already trusted in the Lord. He had met God at Bethel as described in Genesis, chapter twenty-eight, but now, Jacob prevailed with God and got a new name and a new blessing and went out the next morning to meet Esau unafraid after an all-night time of prayer and wrestling with God.

Jacob certainly prayed through about the problem of meeting his blood-thirsty brother, who had sworn to kill him. Christians have a right to pray through about their problems and burdens.

Daniel set his face to seek the Lord by prayer and supplication with fasting and sackcloth and ashes (Dan. 9:3). Daniel prayed through until the angel Gabriel came and made known to Daniel the thing he was so greatly concerned about—the future of the nation Israel which had so greatly sinned against God. Again in the tenth chapter, Daniel prayed through, going for three full weeks without eating any pleasant bread, any meat or wine, and finally his prayer was answered and divine revelation was given to him, and his heart's burden was eased.

Nehemiah prayed through about the sad condition of the desolate city of Jerusalem during the captivity. Nehemiah 1:4 says:

"And it came to pass, when I heard these words, that I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven."

Some of Nehemiah's prayer is given to us; how contritely he pled with God! But his prayer was heard, the heart of the king was touched, and God sent Nehemiah back to build the walls of the city so dear to his heart, because he prayed through.

When a group of Israelites were going back from Babylon to Jerusalem under Ezra the scribe, they proclaimed a fast at the River Ahava and there they were afflicted themselves and fasted and prayed and begged God for protection from the bandit bands that roamed the country, since they were ashamed to ask the king for soldiers, having told him that God would care for them. And they prayed through, as Ezra 8:21-23 tells us, and God was entreated for them and protected them. They arrived safely and unharmed at Jerusalem.

The Jews fasted and prayed that God would spare their lives during the time of Queen Esther in Persia, and in three days and nights they prayed through and the Jews had salvation and then vengeance on their enemies.

The people of Nineveh fasted and prayed, and God repented of the evil that He thought to do to their great city and did it not.

Their fasting was not in order to get saved, but that God would relent and not destroy the great wicked city as He had announced through Jonah that He would do.

In the New Testament it is the same way. Preceding Pentecost it is certainly fair to say that the disciples prayed through. Acts 1:14 says:

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren."

Supplication, that is, pleading, is certainly all right for a child of God wanting to become a soul winner. It is not in order for a lost sinner wanting to be saved. The sinner simply needs to trust and accept the salvation so freely offered. But the Christian needs God to work him over and prepare him for soul winning and endue him with power from on high, and he should pray through.

Paul the apostle was converted on the road to Damascus. After his conversion he went three days and nights praying and fasting (Acts 9:9, 11). Paul prayed through and got his eyesight back and was filled with the Holy Ghost to begin his marvelous ministry.

In Acts 13: 1-4 we see again where a group of Christians prayed through. They ministered unto the Lord and fasted until God told them they should send away Barnabas and Saul as missionaries. The prayed through for divine leading. And then again they fasted and prayed and prayed through for divine power on these preachers, and sent them forth.

In the twelfth chapter of Acts, verses 1 to 17, we see how a group of Christians gathered at the home of Mary, the mother of John Mark, and prayed through until the Apostle Peter was released from jail by an angel. That was long-continued, heart-searching, heart-broken praying. And that is the example of New Testament Christians everywhere.

In this case I have given the examples first. But the precepts about Christians praying through prove the same thing. God does want His own children, born-again Christians, to wait on Him and plead for the things they need, particularly for power and help in the things they cannot do themselves.

For example, in Luke 11:5-8, Jesus gave this story:

"And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not: the door is now shut, and my children are with me in bed; I cannot rise and give thee. I say unto you, Though he will not rise and give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth."

Notice the key word in verse 8: "Because of his importunity he will rise and give him as many as he needeth." Importunity is the way for a Christian to get things from God. And that passage evidently refers to a child of God wanting power to win others. A Christian has a right to go to God and beg for the bread of life to give others. Go, Christians, confess to God that "a friend of mine in his journey is come to me, and I have nothing to set before him." Concerning this matter of Holy Spirit power to win souls, do not take a denial. Bread for sinners is only given to those who learn the secret of "importunity." The sinner need never pray through to be saved, but a Christian who wants the supernatural, miracle-working power of the Holy Spirit has a right to wait on God, yea, is taught to do so by the plain word of our Saviour Himself.

Again Jesus taught importunate prayer in Luke 18:1-8 as follows:

"And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man; and there was a widow in that city; and

she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them? I tell you that he will avenge them speedily. Nevertheless when the Son of man cometh, shall he find faith on the earth?"

Note that the sole end of the parable is praying through. Jesus spoke this parable "to this end, that men ought always to pray, and not to faint."

Even a poor widow can plead with a judge that he may hear her cause and deliver her from her adversaries and give her justice. And shall not God's own children cry unto Him day and night? "And shall not God avenge his own elect, which cry day and night

unto him, though he bear long with them? I tell you that he will avenge them speedily."

Verse 8 above hints that when the Saviour comes He will find little faith on the earth. People do not believe in prayer. People do not pray through. People do not pay the price in heart-searching, in long hours, in fasting, in confession, in restitution. But when God's people really pray through, then they can have revival, can have protection, can have provision, can have anointing of the Holy Spirit, can have anything God has for His people. Pray through!

The unconverted sinner needs simply to trust in Christ and instantly accept salvation. But one who is already a child of God has a right to camp on God's doorstep and persistently, insistently, plead the promises of God and refuse to take a denial, until that which is needed, that which is imperative to win souls and have revivals, is received from God.

Oh, may God's people be encouraged to pray, pray, pray—

may they be encouraged to PRAY THROUGH!

Keep on praying
Till you pray it through,
Keep on praying
Till you pray it through.
God's great promises
Are always true,
Keep on praying
Till you pray it through.

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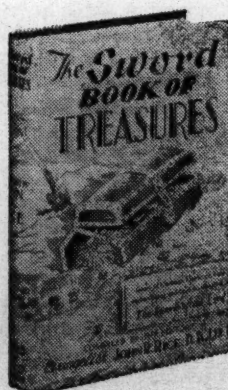
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